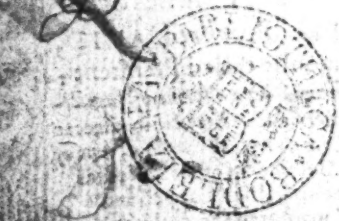
Seuen Sobs of a Sorrowfull Soule for Sinne:

Comprehending those seuen Psalmes of the *Princelie Prophet* DAVID, commonlie called Pœnitentiall; *framed into a forme of familiar praiers, and reduced into meetre by* WILLIAM HVNNIS, *one of* the Gentlemen of hir Maiesties honourable Chappel, and maister to the children of the same.

Wherevnto are also annexed his Handfull of Honisuckles; *the Poore Widowes Mite; a Dialogue betweene Christ & a sinner; diuers godlie and pithie ditties,* with a Christian confession of *and to the Trinitie:* newlie printed and augmented.

1609



To the right Honourable and vertuous Lady, *Francis*, Countesse of Sussex, and one of the Ladies of hir *Maiesties most honourable priuie chamber*, *W. Hunnis* wisheth increase of vertue and honour, with long life, prosperous health, godly feare, firme faith, and assured hope in the Almighty.

THE proofe of your Ladiships vertue hath emboldned me to set forth this little worke vnder your honourable defence. And although fault by me is committed, in making you patronesse of so slender a peece without your knowledge: yet hoping vpon your honourable courtesie, which rather respecteth the mind of the giuer, than the worthinesse of the gift, & poising the giuers desire to please and zeale to profit, more then the qualitie of the offence, I doe assure my selfe to bee remitted of the trespasse: which maketh me thinke my trauell not onely sweet but also very richly recompensed.

Your Ladiships to command,
William Hunnis.

The Author to his Booke.

PAsse forth my booke into the hands
and view of sundry men:
Humble thy selfe declare thy name
who thee thus clad and when.
And blush not at the frumps of some,
ne feare at others frowne:
More rich thou art in thredbare coate,
then some in silken gowne.
And giue them all to vnderstand,
from whence thou first didst spring,
How thou wast fostred in the brest
and bosome of a King.
And so (perhaps) some worthy wight
will shape thee rich array,
And set thee forth as thou deseru'st
with costly iewels gay.
Behaue thy selfe in such good sort,
if possible may be,
That euery one may thee embrace,
and wish well vnto me.

Vale

The Booke to his Readers.

Good friends with fauour me peruse
Though alse naked though I be,
Or not attir'd so gallantly,
as you desire to see.
Yet this from me your selues assure,
such substance here to finde.
As shall bring hope vnto the hart,
and comfort to the minde.
Oft vnder short and simple weede,
such vertue may be found,
As vnder pall of purple hew,
that traileth on the ground.
I being good am not the worse,
though clothing mine be bad,
He that bestow'd the same on me,
did giue the best he had.
In whose behalfe I humbly pray,
and for my selfe also,
You would vouchsafe to mend those faults,
that in my coate you know.

Vale.

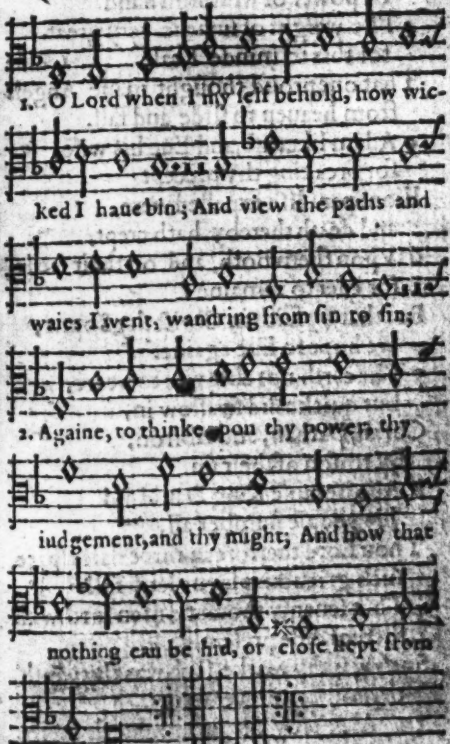
Psalme 150. verse 3. and 6.

Praise him vpon the sound of the trumpet:
Praise him vpon the Lute and harp. Let eue-
ry thing that hath breath praise the Lord.

Seuen Sobs of a Sorrowfull Soule for Sinne.

Domine ne in furore. *Psal.6.*

The first part.



3 Euen then (alas) I ſhake and quake,
and tremble where I ſtand,
For feare thou ſhouldſt reuenged be,
by power of wrathfull hand.
4 The weight of ſinne is very great.
for this to minde I call, (thine
That one proud thought made Angels
from heauen to ſlide and fall.
5 Adam likewiſe, and Eue his wife,
for breaking thy precept
From paradiſe expelled were,
and death thereby hath crept,
6 Vpon them both, and on their ſeede,
for euer to remaine:
But that by faith in Chriſt thy Sonne,
we hope to liue againe.
7 The earth not able was to beare,
but quicke did ſwallow in,
Corah, Dathan, and Abiron,
by reaſon of their ſin.
8 Alſo becauſe King Dauid did
his people number all,
Thou Lord therfore in three daies ſpace
ſuch grieuous plague letſt fall:
9 That ſeuenty thouſand men forthwith
thereof dide preſently:
Such was thy worke, ſuch was thy wrath,
thy mighty power to try.
10 (Alas) my ſin ſurmounteth theirs,
mine cannot numbred bee,

And

And from thy wrath moſt mighty God,
I know not where to flee.
11 If into heauen I might aſcend,
where Angels thine remaine,
O Lord, thy wrath would thruſt me forth
downe to the earth againe.
12 And in the earth there is no place,
of refuge to be found,
Nor in the deepe and water courſe,
that palleth vnder ground.
13 Vouchſafe therefore I thee beſeech,
on me ſome mercie take,
And turne thy wrath from me away,
for Ieſus Chriſt his ſake.
14 *Lord in thy wrath reproue me not,*
ne chaſt' me in thine ire,
But with thy mercy ſhadow me,
I humbly thee deſire.
15 I know it is my grieuous ſinnes,
that doe thy wrath prouoke,
But yet O Lord, in rigour thine
forbeare thy heauie ſtroke.
16 And rather with thy mercy ſweet,
behold my heauie plight,
How weake and feeble I appeare,
before thy bleſſed ſight.
17 For nature mine corrupted is,
and wounded with the dart
Of luſt and foule concupiſcence,
throughout in euery part.

VER. 1. Domine ne in furore tuo arguas me, neque in ira tua corripias me.

18 I am in ſinne conceiu'd and borne,
the child of wrath and death,
Hauing but here a little time
to liue and draw my breath.
19 I feele my ſelfe ſtill apt and prone,
to wickedneſſe and vice,
And drowned thus in ſinne I lie,
and haue no power to riſe.
20 *It is thy mercy, O ſweet Chriſt,*
that muſt my health reſtore:
For all my bones are troubled much,
and vexed very ſore.
21 I am not able to withſtand
temptations ſuch as be, (heale
Wherefore good Lord vouchſafe to
my great infirmitie.
22 Good Chriſt, as thou to Peter didſt,
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leper cleanſed was,
by touching with thy hand:
And Peters mother raiſed vp,
from feuer whole to ſtand;
24 So let that hand of mercie thine,
make cleane the leproſie
Of lothſome luſt vpon me growne,
through mine iniquitie.
25 Then ſhal there ſtrēgth in me appeer
through grace my cheefe releefe,

Thy.

VER. 1. Miſerere mei domine, quoniam infirmus ſum: ſana me domine quoniam conturbata ſunt omnia oſſa mea.

Thy death, O Christ, the medicine is
that helpeth all my griefe.

26. *My soule is troubled very sore,*
by reason of my sin:
But Lord how long shall I abide,
thus sorrowfull therein?

27 I doubt not Lord, but thou which
my stony heart made soft, (hast
With willing mind thy grace to craue,
from time to time so oft;

28 Wilt not now stay, but forth proceed
my perfect health to make,
Although a while thou dooſt defer,
yet is it for my sake.

29 For Lord, thou know'ſt our nature
if we great things obtaine; (such
And in the getting of the same
doe feele no griefe or paine:

30 We little doe esteeme thereof,
but hardly brought to passe,
A thousand times we doe esteeme,
much more than th'other was.

31 So Lord, if thou shouldſt at the first,
grant my petition,
The greatnes of offences mine,
I should not thinke vpon.

32 Wherefore my hope still bids me
with faithfull heart in breſt, (crie,
As did the faithfull Cananite,
whoſe daughters was poſſeſt.

VER. 3.
Et anima
mea contur-
bata eſt
valde; ſed tu
domine vſ-
quequo?

33 At leaſt if I ſtill knocke and call,
vpon thy holy name,
At length thou wilt heare my requeſt
and grant to me the ſame.
34 As did the man three loaues of bread
vnto his neighbour lend:
Whoſe knocking long forſt him to riſe
and ſhew himſelfe a friend.
35 Lord by the mouth of thy deere Son,
this promiſe didſt thou make:
That if we knocke thou open wilt
the doore euen for his ſake.
36 Wherefore we cry, we knocke we call
and neuer ceaſe w ll wee,
Till thou doe turne to vs, O Lord,
that we may turne to thee.

The ſecond part.

VER. 4 Conuerte domine, & eripe animam meam, ſaluum me fac, propter miſericordiam tuam.

TVrne from thy wrath, O Lord of hoſts,
and ſet my heart at large:
Oh ſaue me for thy mercies ſake,
and all my ſinnes diſcharge.
2 Not for the merits I haue done,
ne for the workes I wrought,
But for thy endleſſe mercy ſake,
and blood which hath vs bought.
3 The debt is great that I am in,
not able for to pay,
And how to recompence the ſame,
none other can I ſay:

But

4 But goodnes thine must mee acquite,
or elſe (alas) must I
To priſon, where no ranſo me may
ſet me at libertie.
5 *For why? in death, O God of life,*
no man remembreth thee,
And in the hell who giues thee thankes,
was none yet knowne to bee.
6 The grieuous plagues and torments
ſo ſmarting be and ſtrong, (there
That no one can haue mind on thee,
or thee confeſſe among.
7 No time is there of ſpace, ne place
repentance for to find,
But burning paines, and torments ſharp
to all be there aſſin'd:
8 Remembring this while I am here,
and doe this life poſſeſſe,
To thee O Lord, in humble wiſe,
I doe my faults confeſſe:
9 And with a ſpirit all ſorrowfull
I doe my ſinnes lament,
And ſorie am euen from my ſoule,
I did ſuch waies frequent.
10 *And am with groning wearie made,*
through taſte of many feares:
The night I ſpend my bed to waſh,
my couch to wet with teares.
11 Not weeping to the ſight of men,
(as doth the hypocrite)

VER. 5. Quoniam non eſt in morte qui memor ſit tui, in infer. no autem quis confitebitur tibi?

VER. 6. Laboraui in gemitu meo, lauabo per ſingulas noctes lectum meum, lachrimis meis ſtratum meum rigabo.

But

But in my chamber secretly,
where I my sinnes recite:
12 Not onely with the teares of eies,
but teares fet from alow,
That is, from bottome of my heart,
repentance great to show.
13 And as my bodie I haue made
a seruant vnto sin:
So will I now by power of grace,
delight no more therein:
14 But will the same on thee bestow,
O Lord, and freely giue,
To serue thee Lord, in righteousnesse,
the daies I haue to liue:
15 For in this bed of flesh and bloud,
and couch of sensuall life,
The soules of all from Adams fall,
haue laine in woe and strife.
16 And this doth make our countenace
or mind to changed be,
For inward greefe of this our couch
of sensualitie.
17 For when we seeke therein to rest,
and thinke some ease to finde,
It after turneth to our griefe,
and anguish great of mind.
18 It is a serpent faire in face
appearing to the show,
But in his taile a sting lies hid
of endlesse paine and wo.

Mine eye, O Lord, is troubled sore,
with extreame rage and paine:
And I among mine enemies,
doe weake and old remaine.

VER. 7. Turbatus est a furore oculus meus: inueteraui inter omnes inimicos meos.

20 The wicked feend, mine enemie,
still seeketh to deuise
Some matter of occasion,
to lay before mine eyes.
21 The world also doth draw me forth,
to follow her delight:
My flesh to sensualitie,
runs on with maine and might.
22 The company of wicked sort,
entise me day by day:
Thus I with them, and they with me,
(alas) still run astray.
23 These enemies I neuer can
be able to subdue:
It must be thou, O Iesu sweet,
most mighty and most true.
24 Thou Lord which hast destroied
the diuell likewise suppresst, (death,
Must giue me power to ouercome,
whereby to liue in rest.
25 Then vnderneath thy death & crosse
I shall my sins display,
And strongly fight against my foes,
and boldely to them say:
26 *Away from me that workers be,*
of wickednesse and sin:

VER. 8. Discedite a me omnes qui operamini iniquitatem.

peruenint iniquitatem quoniam audiuit dominus vocem fletus mei.

For why the Lord hath heard my voice,
and ſeene my teares therein.
27 You damned ſpirits and liuers lewd,
the members of the feend,
Away from me, for now your power
is brought vnto an end.
28 Your Prince & maiſter of this world
that hath me turn'd and toſt,
Is now caſt out and all his power,
his might and ſtrength is loſt.
29 Although you haue mee long time held,
in priſon and in thrall,
Yet are ye now cleane ouercome,
by Chriſt moſt ſtrong of all.

VER. 9. Exaudiuit dominus deprecationem meam, dominus orationem meam ſuſcepit.

30 I that in darkneſſe erſt was led,
doe now behold the light;
The Lord my prayer ſure hath heard,
my ſute is in his ſight.
31 To thee, O Lord, for grace I pray'd,
and thou heardſt my requeſt,
And ſentſt abundant dewes thereof
vnto my quiet reſt.
32 That I praid likewiſe, all my ſinnes
might cleane remitted be,
And thou haſt granted my deſire,
and ſafe deliuered me.

VER. 10. Erubeſcant & conturbentur vehementer omnes inimici mei, conuertantur & erubeſcant valde velociter.

33 *Wherefore let all mine enemies*
confounded be with ſhame,
And that right ſoone and ſuddenly
O Lord I craue the ſame.

34 I

34 I know that all mine enemies,
shall vexed be right sore,
And that thou wilt put them to flight.
from henceforth euermore.
35 For what long time they haue posſeſt
they loſt in little ſpace,
Through operation of thy power,
and working of thy grace. (Chriſt
36 with wrōg they kept which thou ſweet
by bloud haſt dearely bought:
And thou a mighty Champion
haſt turnd their power to nought.
37 Lord, I therefore thy ſeruant poore,
moſt earneſtly doe pray,
To guide my feete and ſteps aright,
in thy moſt holy way.
38 And that the feend mine enemie,
who ſeekes me to deuoure,
May neuer ouer my poore ſoule
haue any ſtrength or power.
39 But as by grace I am reſtor'd,
to fauour thine againe;
So with that grace defend me Lord,
from euerlaſting paine. Amen.

hendentes omnes inimici mei: conuertantur & erubeſcant valde velociter.

Beati quorum. *Psal. xxxij.*

The first part.

Sing this as before.

O God I know by grace, through the sinner is made iust, (faith,
Though we offend, yet iustifide by grace throgh faith we trust.
2 Which grace & faith are thy good gifts,
which thou hast giuen vs free,
And thorough them the works we doo, are made right good to bee.
3 I therefore Lord my faults confesse,
by helpe of heauenly grace,
And vtterly my sinnes forsake,
and doe them all deface:
4 Beseeching thee me to admit,
with those that blessed bee,
And to forgiue the trespasses,
which I haue done to thee.
5 *For blessed is the man indeede,*
whose wickednesse and sin
Is cleane forgiuen and couered,
as they had neuer bin.
6 I will not hide my sinnes from thee,
nor seeke them to excuse;
But with my heart will them confesse,
and doo my selfe accuse.
7 For, Lord, who goes about to hide,
his owne iniquities;

Thou

Thou shalt the same make manifest,
that all the world may see;
8 Thou wilt him strip and naked make,
to his perpetuall blame,
When he to iudgement shall arise,
and liue in endlesse shame.
9 *And therefore blessed is the man,*
to whome thou Lord shalt say,
I not impute thy sinnes to thee,
nor to thy charge them lay.
10 *He in whose spirit no fraud is found,*
shall blessed be also,
And looke what thing hee takes in hand,
shall prosper well and grow.
11 If I for sin should faine my selfe
all sorrowfull to be,
And were not so, then should bee found
both fraud and guile in me.
12 Or if I should account my selfe
a man that liueth iust,
Hauing my conscience stuft with sinne,
so full as may be thrust:
13 There should appeare great fraud in me,
for deepe dissembling so.
For why? in me no goodnes dwels,
as of my selfe I know.
14 If euer any good were there,
it surely must be thine:
But as for sinner I many haue,
and they by right are mine.

VER. 2.
Beatus vir cui non imputauit dominus peccatum, nec est in spiritu eius dolus.

15 For

VER 3. Quoniam tacui inueterauerunt ossa mea clamando toto die.

15 *For while, O Lord, I held my peace,*
confessing not my crime,
My bones did waste through daily plaints,
I made from time to time.
16 My soule doth feeble waxe and faint
because I held my peace;
But now I haue my sinnes confest,
I feele her strength increase.
17 I kept that backe I should haue tolde
or else excus'd the same,
And that I should haue closely kept,
did publish to my blame.
18 I hid the sinnes that I haue done,
and they remained still
And boasted forth the good I did,
contrarie to thy will.

VER. 4. Quoniam die ac nocte grauata est super me manus tua, conversus sum in ærumnamea dum configitur spina.

19 Thus were the workes that I had wrought,
quite lost with their reward,
And I among that sort remaine,
whom thou doost not regard.
20 *For day and night thy heauy hand,*
vpon me thou hast laid,
And in my trouble was I turnd,
when I was sore affraid.
21 My tribulation scourged me,
my moisture is made drie,
My very back bone striken was,
that I began to cry.
22 My conscience likewise striken was
with pricke of great remorse,

And

And conscience mine vnquiet was,
till grace the same did force,
23 *And make me knowledge all my faults;*
that I had done to thee.
Thus hath thy grace made me confesse,
all mine iniquitie.

VER. 7.
Delictum meum cognitum tibi feci & iniustitiam meam non abscondi.

The second part.

LOrd, when against my selfe I spake,
shewing what I had bin,
Thou Lord, forthwith didst cleane remit
my wickednesse and sin.
2 So soone as I determin'd was,
no longer them to hide,
Thou Lord straight way forgauest me,
my faith the same hath tride.
3 And yet my voice was in my mouth,
thine eare was in mine hart,
Thus hath thy mercy clensed me,
throughout in euery part.
4 Thou art more ready to forgiue,
than wee are to confesse,
So that wee doe our selues accuse,
and shew our guiltinesse.
5 Some blame the diuell as cause of sin,
some destinie doe blame,
Some other say, complexion theirs,
cannot auoide the same:
6 But Lord, I leaue such vaine excuse
and with the Prophet say,

Dixi confitebor aduersum me iniustitiam meam domino & tu remisisti impietatem peccati mei.

It's

It's I O Lord that doe offend,
It's I, I not denay:
7 It's I my selfe that wrought this woe
through mine iniquitie.
It's I O Lord, and not the diuell,
not yet my destinie.
8 Yet by thy sufferance, Lord, they may
onely entise a man:
But to inforce or him compell,
that doe they neuer can.
9 Wherfore good Lord, my sickly soule
to health againe restore,
For this ought all thy holy ones,
to pray in time therefore.

VER. 9. Pro hac orabit ad te omnis sanctus in tempore opportuno.

10 *This is the time in which thou wilt,*
giue eare when we doe call:
For after this no time there is,
Thou wilt vs heare at all.
11 This is the time, Lord, thee to seeke,
while that thou maiest be found,
This is the time thou wilt vs heare,
and keepe vs safe and sound.
12 *From rage of many water flouds,*
that with temptations flow:
And from the proud and wicked sort,
with many troubles mo.

Verumtamen in diluuio aquarum multarum ad eum non approximabunt.

13 *These shall not time approche to vs,*
to doe vs any harme:
For why? thy grace shal beat them back
by strength of mighty arme.
14 Although

14 Although amid this water floud
of surging waues of sinne,
We tossed be among the rocks,
yet are not drownd therein.

15 *For thou, O Lord art my refuge*
from troubles all that be,
And though temptations of the world
about haue compast me;

VER. 7
Tu es refugium meum a tribulatione quæ circumdedit me.

16 I not regard inticements theirs,
nor threats that they shall make,
For why? my faith assureth me
that thou my part wilt take.

17 Thou Lord art only my defence,
my ioy is all in thee,
Thou shalt me compasse round about,
and safe deliuer me.

Exultatio mea, esue me a circumdantibus me.

18 The tabernacle of my soule
is round about me set,
With enimies, such as doo seeke
mine hinderance and let.

19 But yet, O Lord, thy prouidence
shall me deliuer still,
And from all dangers me defend,
after thy holy will.

VER. 8.
Intellectum tibi dabo, & instruam te in via hac qua gradieris.

20 *Thou wilt informe and shew to me*
the way that I shall go:
This life is but a pilgrimage
I passe in to and fro.

21 Of this way Lord, thou art the end
and marke whereat I shoot,

Grant that I may this voyage passe,
and foes of mine confute;
22 And in the running of my course,
my faith so strong may be,
That I may haue one of those games
of immortalitie,
23 *Thou shalt thine eye of strong defence*
on me be fixed sure,
And I with ioy shall able be
this trauell to indure.
24 For Lord if thou shouldst turne thy face
or cast thine eye aside,
I should not able be to run,
nor labor this abide.
25 *But should be as the horse and mule*
that vnderstanding want:
Such of thy grace, faith, & good works,
both barren be and scant,
26 They are too proud & scornful eke,
thy lawes to hold and keepe,
The lusts and pleasures of the flesh
so lulleth them asleepe.
27 *But yet the mouthes of such wild beasts*
thou Lord, with bit and brake
Shalt snaffle them with chain & curbe,
that do thee so forsake.
28 *For great and many are the plagues*
of those that sinners be,
By meanes whereof a number, Lord,
are turned vnto thee.
29 And

Firmabo super te oculos meos.

VER. 9. Nolite fieri sicut equus & mulus quibus non est intellectus. In camo & freno maxillas eorum constringes, qui non approximabunt ad te.

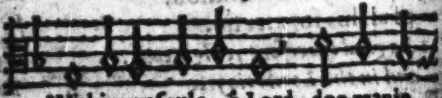
VERSE 10. Multa flagella peccatoris.

29 And thou, O Lord that didst them
for their correction, (plague
Wilt also giue them comfort great,
and consolation.

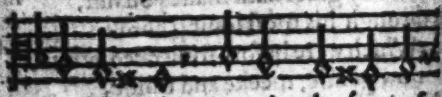
30 *And he that trusteth in the Lord,*
hee shall be compast in, Sperantem autem in domino misericordia circundabit.
With mercy and remission,
of all his former sin. VER. 11.
31 *Be glad therefore ye righteous,* Lætamini in domino, & exultate iusti.
and in the Lord reioyce:
For he by grace hath made you iust,
through his most louing choise.
32 Which were before stifnecked, proud,
now gentle, meeke and milde,
Not by your merits, but by grace,
as father to his child.
33 *All yee that be vpright of heart* Et gloriamini omnes recto corde.
in God reioyce also, &
And to his will submit your will,
in anguish, paine, and woe.
34 And as S. Paul th'Apostle was
made glad in his distresse:
So Lord in all extreamitie,
grant me the like successe. Amen.

Domine ne in furore. Psal. 38.

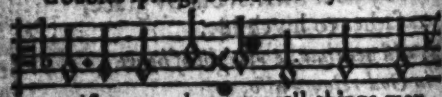
The first part.



1. Within my soule, ô Lord, doe manie

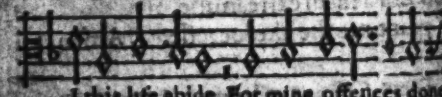


troubles spring, Sometime by feare of

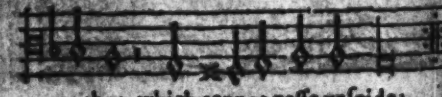


punishment, that temprall things may

bring: 2. Which happen may to me while



I this life abide, For mine offences done



to thee, which cannot passe vnspide:

Some-

3 Sometime, O Lord, by feare,
of ſickneſſe and diſeaſe,
Which here we ſuffer for his guilt,
that firſt did thee diſpleaſe:
4 Sometime againe by feare
of death that follow muſt,
Which in a time vnlooked for
ſhall all conſume to duſt:
5 And laſt by feare, O Lord,
of euerlaſting paine,
Which I by ſin haue well deſeru'd,
therein for to remaine.
6 But yet, O bleſſed Lord,
when thou ſhalt angry be,
In furie thine correct me not,
nor poure thy wrath on me.
7 And though thy bow be bent,
with arrow ſet therein,
And ready thou my ſoule to wound,
for my committed ſin:
8 Yet let thy mercy mouē
with ruth on me I craue:
Becauſe thou knoweſt I cannot giue,
the thing that I not haue.
9 For thou muſt firſt me giue,
yer I can giue to thee:
For of my ſelfe and from my ſelfe
comes but iniquitie.
10 *Thine arrowes I confeſſe,*
ſo deepe haue pierſt my hart.

VER. 1. *Domine ne in furore tuo, arguas me, neque in ira tua corripias me.*

VER. 2. *Quoniam ſagittæ mæ infixæ ſunt mihi.*

That medicine none, ne other craft,
can seuer them apart.
11 For if by craft I might,
these wounds make whole againe,
And so escape eternall death,
and euerlasting paine,
12 My feare should be the lesse,
my ioy a great deale more:
But thou O Lord, the leach must be,
for sicknesse mine and sore.

Et confirmasti super me manum tuam.

13 *Thine hands thou hast inforst,*
so heauy vpon me,
As death with dart I know right well,
cannot auoided be,
14 O death, vnto the man,
that substance hath at will,
How sharpe and bitter is thy dart,
when thou com'st him to kill?

VER. 3. Non est sanitas in carne mea.

15 *Lord in my flesh I feele,*
no health there is at all:
For when I thinke most sure to stand,
I readiest am to fall.
16 But blessed are those men,
which neuer did offend
In sinfull lusts, but haue themselues
kept cleane vnto the end.
17 For in their soules they find
great quietnes and rest,
And euery thing they take in hand,
doth turne vnto the best.

18 But contrarie to those,
that spend the day and night,
In exercise of wickednes,
and take therein delight.
19 For they in conscience feele
such busines, broile, and strife,
That for to thinke vpon their sinne,
a hell is to their life.
20 O Lord, among those sore,
my selfe haue gone astray,
And from the face of anger thine,
could neuer flee away.
21 Yet thou hast suffered me,
and giuen me grace at last,
For to acknowledge all my faults,
and wicked life now past.
22 *My bones were voide of rest,*
by reason of my sinne:
And all my body grieued was,
without and eke within.
23 Sinne may well be compar'd,
vnto a serpent vile,
Which with his bodie, head, and taile,
doth many one beguile.
24 For where the serpents head,
to enter doth begin,
There all the body with the taile,
apace comes sliding in.
25 The motion first to sinne,
vnto the head apply,

A facie ire tuæ.

Non est pars ostibus mala a facie peccatorum meorum.

VER. 4 Quoniam iniquitates meæ supergressæ sunt caput meum: & sicut onus graue grauatæ sunt super me.

And when the heart consents thereto,
then is the body nie.
26 The fact once being done,
then is the serpents taile
With head and body entred in,
where he must needs preuaile.
27 *For why? this serpent sinne,*
so high himselfe doth reare,
Aboue mine head the waight of whom
is more then I can beare.
28 And thus by sufferance came,
by licence that I gaue,
This serpents head into my soule
his entrance first to haue.
29 For now hath he brought in,
his body, taile, and all:
And therewith doth surcharge my soule
that she is like to fall.
30 The burthen is so great,
that many times (alas)
She is compeld to doe the thing,
she would not bring to passe.
31 Too hard it is for me
this serpent to expell,
It must be thou O mighty King,
the strength of Israell.
32 Thou that the diuels dravst foorth
out of the men possest,
Vouchsafe this serpent to expell,
and set my soule at rest.

33 Thy grace must worke in me,
to be contrite in hart,
And this from thee, to me must come,
withouten my desart.
34 *My bones corrupted are,*
and putrifide so sore,
By reason of my follies past,
that woe is me therefore.
35 The markes of mine old sinnes,
doe rotten waxe againe,
And fresh and greene they doo appeare,
to further more my paine,
36 *By reason of my sinne,*
I am a wretch become,
Setting my minde on earthly things,
like beast both brute and dumbe.
37 *And crooked am I made,*
vnto the very end.
The day throughout continually,
with woe and griefe I spend.
38 Because I am throwne downe,
and not compeld thereto,
No violence did me inforce
thus wickedly to doo.
39 It was my will which led
intelligence awry,
And that which reason willed me,
the same did I deny.
40 Will is the middle part,
Lord of my soule I know:

VER. 5.
Putruerunt & corruptæ sunt cicatrices meæ a facie insipientiæ meæ.

Miser factus sum.

VER. 6.
Et curuatus sum vsque in finem, tota die contristatus ingrediebar.

And I my will for to exalt,
did reason ouerthrow.
41 *Whereby my loines are full,*
that is, my flesh to say,
Repleat is with illusions,
that me deceiue alway.
42 Ah wicked flesh of mine,
that doth my soule entise;
Thou hurt'st thy selfe, offed'st my God,
by thy lewd exercise.
43 And by this lust of mine,
no health is in my flesh,
For sin my soule and body grieues,
still day by day afresh.
44 My soule tormented is,
by sight of minde vncleane:
My body weake and feeble brought,
through lust made bare and leane:
45 *Thus I afflicted sore,*
and wearie low am brought,
And am a bondman vnto sin,
in worde, in deede, and thought.
46 This sin so settled is,
that it will not depart,
Which causeth me, *To vore and cry,*
with sorrow from my heart.
47 *O Lord, the great desire,*
that doth proceede from me,
And mourning much that I doe make,
not hidden is from thee.

48 Thy

VER. 7. Quoniam lumbi mei impleti sunt illusionibus.

Non est sanitas in carne mea.
VER. 8. Afflictus sum & humiliatus sum nimis: Rugiebam a gemitu cordis mei.
VER. 9. Domine, coram te est omne desiderium meum, & gemitus meus a te non est absconditus.

48 Thy sight is of great strength,
for end thereof is none,
And be the distance nere so farre,
thy power and strength is one.
49 Thy sight, O God, attaines,
to distance all that be,
And makes no change of more or lesse,
as is with vs wee see.
50 *My heart is troubled sore,*
my strength is gone me fro,
Likewise the sight of both mine eyes,
from mee is gone also.
51 The tribulations great,
wherewith my sinfull hart:
Is vext, and troubled night and day,
about in euery part:
52 Is, Lord, for feare of thee,
and of thy punishment,
Which thou shalt render vnto me,
for this my life misspent.
53 O Lord, remoue from me,
this cloudie mist of mine,
And with thy grace and mercy mixt,
annoint my dusked eyne:
54 That I the way may see,
wherein thou hast delight,
And in the same my steps direct,
to walke both day and night. Amen.

VER. 10. Cor meum cõturbatum est, dereliquit me virtus mea & lumen oculorum meorum & ipsũ non est mecum.

The

The second part.

MY wretchednesse O Lord,
is more then may be said;
It's not alone the greefe of heart,
that maketh me dismaid.
2 Nefeeblencss of strength,
depresst with vices all,
Nor in the blindnes of my soule,
which ready is to fall.
3 But otherwise it comes,
and still increaseth more,
That is, where I thought comfort finde
is turned to my sore.
4 *My friends and neighbours Lord,*
in whom I put my trust,
Against me altogither stood,
and shew'd themselues vniust.
5 *And they that stood me neare,*
farre off got them away,
And such as waited for my life,
set on me as a pray.
6 The force of wicked feends,
O Lord, is very strong:
No earthly power is like to theirs:
if thou them suffer long
7 To exercise their force
on sinners all that be,
Not one among ten thousand shall
be left aliue to thee.

VER. 12. *Amici mei, & proximi mei aduersum me appropinquabant & steterunt.*

VER. 13. *Et qui iuxta me erant de longe steterunt, & vim faciebant, qui quærebat animam meam.*

They study to deceiue,
by worldly pleasure vaine,
And ioies such as the flesh desires,
to bring vs endlesse paine.
These Lord haue sought for me,
and wrought me ill the while,
And with deceitfull vanities,
did daily me beguile.
16 Lord many times I feele,
when I thus tempted am,
Such pleasures spring, I ioy thereat
not looking whence they came.
11 Or at the least, O Lord,
I would not vnderstand,
Ne see the snares for me were laid,
to bring me vnder hand.
12 The pleasures of the flesh,
so sweet sound in mine eare,
That what is spoken thereagainst,
I list not for to heare:
13 *But as one being deafe,*
with silence passe away,
And as a man that dumbe is borne,
haue not a worde to say.
14 Indeede I must confesse
my selfe I haue not sought,
Nor spake against my wickednesse
in such sort as I ought.
15 *But as one deafe and dumbe,*
that sinne no time would blame,

Et qui inquirebant mala mihi, locuti sunt vanitates, & dolos toto die meditabantur.

VER. 3. Et ego tanquam surdus non audiebam, & sicut mutus non aperiens os suum.

VER. 14. Et factus sum sicut homo non audiens, & non habens in ore suo redargutiones.

Ne open would mine eares to heare,
how to auoid the ſame.

16 Yet true it is, O Lord,
let man his faults confeſſe,
With ſighs, and ſorrow from his heart,
he did thy lawes tranſgreſſe.
17 Yea let him doe his beſt,
and ſatisfaction make;
And yet if he be voide of hope,
thou wilt him ſure forſake.
18 For Iudas ſorrow made,
when he had thee betraid,
And did reſtore the ſiluer backe,
and downe againe it laid.
19 He openly confeſt,
he ſinned grieuouſly,
In that he had falſly betraide,
the innocent to die;
20 And wanting hope, we ſee,
into deſpaire he fell,
And hangd himſelfe vpon a tree,
among the rauens to dwell.
21 Hope is the gift, O Lord,
that from thy grace proceeds, (loue,
And grace brings faith, and faith brings
from whom ſprings fruitfull deeds.
22 *And for becauſe that I*
did alwaies hope in thee,
Thou wilt me heare, O Lord my God,
and ſafe deliuer me.

VER. 13. Quoniam in te domine ſperaui, tu exaudies me domine deus meus.

23 My hope is firmely fixt,
and cannot be remoou'd;
Because thy grace assureth me,
my faith is not disproou'd.
24 *Thus haue I said, O Lord,*
least any time at all,
Mine enemies should ouer me,
triumph to see me fall.
45 *For whiles my feet did slide,*
against me much they spake,
That is to say, whiles my desires,
the way to sinne did take.
26 And were from thee remoou'd,
to follow lothsome lust;
Then did mine enemies reioice,
to see me in the dust.
27 But Lord, I me submit,
vnto thy discipline,
And meekely take correction thine,
for old offences mine.
28 *And haue my selfe prepar'd,*
vnto the whip of paine,
Whereby my griefe and dolour may,
still in my sight remaine.
29 And Lord thou knowest of old,
there is no good in mee;
Not one man good vpon the earth,
not one seekes after thee.
30 Among thy chosen sort,
vnfaithfulnes was found,

VER. 16. Quia dixi ne quando supergaudeant mihi inimici mei: & dum commouentur pedes mei, super me magna loquuti sunt.

VER. 17 Quoniam ego in flagella paratus sum, & dolor meus in conspectu meo semper.

Like-

Likewise among thy Angels bright,
were thousands cast to ground:
31 Then how much more (alas)
of wretches such as I,
That dwell in houses made of clay,
must sinne continually?

VER. 18. Quoniam iniquitatem meam annunciabo, & cogitabo pro peccato meo.

32 *I will confesse to thee,*
all mine vngodlinesse,
And for my sinnes will take more thought
than any can expresse.
33 And yet O Lord thy grace,
must worke this good in mee,
By which I stedfastly beleeue,
I chosen am to thee.
34 For now by grace I minde,
my sinfull life t'amend,
And vnto vertue will apply,
my selfe vnto the end.

VER. 19. Inimici autem mei viuunt, & confirmati sunt super me & multiplicati sunt qui oderunt me iniquè.

35 I see the follies past,
wherein I tooke delight,
To be both vile, wicked and nought.
and odious in thy sight.
36 *And though my foes doe liue,*
and ouer me made strong:
And they which hated me are great,
and doe me trebble wrong:
37 No marueil it's O Lord,
for why? they mighty be,
And are, except thy grace assist,
too strong alwaie for me.

38 They

38 They haue long time deuiſ'd,
deceitfull crafty gins,
And by the ſame haue ouerthrowne
the ſtrongeſt in their ſinnes.
39 If any time I flee,
repentance for to finde,
Then one of theſe malicious ſpirits,
aſſaileth ſtraight my minde.
40 And with deuiſes new,
and frauds that be vnknowne
He craftily doth me ſubdue,
and ſo makes me his owne.
41 *Thus Lord when I am bent,*
thy goodneſſe to purſue,
Mine enemies doe me detract,
and breed my bale anew.
42 The wicked feend (alas)
doth many times me greeue.
The world alſo doth follow me
the daies I haue to liue.
43 The fleſh doth me prouoke,
with luſt both lewd and naught:
Thus by theſe three mine enemies
I am in thraldome brought.
44 *Yet, Lord, forſake me not,*
ne let thy grace depart,
Leaſt that mine enemies vnwares
doe thorough pearce mine hart.
45 And though ſometime, O Lord,
thy preſence thou withdraw,

VER 20.
Qui retribuebant mala pro bonis, detrahebant mihi, quoniam ſequebar bonitatem.

VER. 21.
Ne derelinquas me Domine, Deus meus ne diſceſſeris a me.

Whereby

Whereby the feend may entrance make
and bring me more in awe.
46 Yet Lord, thy grace restore,
to me poore wretch againe,
That I thereby may him resist,
to make his triuell vaine.

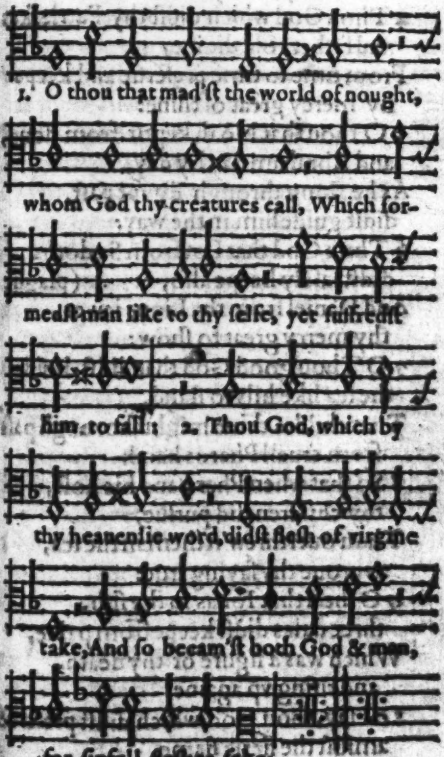
VER. 20. *Intende in adiutorium meum domine deus salutis meæ.*

47 *Giue heed therefore my God,*
which art my helpe and health,
Whose mercy & whose goodnes shewd
is to my soule cheefe wealth.
48 Giue temporall health O Lord,
as vnto thee seemes best,
And to my soule thy sauing health,
in heauen with thee may rest. Amen.

Miserere

The first part.

Miserere mei. Psal.51.



3 O Lord thou saweſt when man by ſin,
to hell was ouerthrowne,
Didſt meekely ſuffer death on croſſe,
to haue thy mercy knowne:
4 Thou God which didſt thy Patriarkes
and fathers old diuine,
From time to time preſerue and keepe
by mercy great of thine:
5 O thou that Noah keptſt from floud,
and Abraham day by day,
As he along through Egypt paſt,
didſt guide him in the way:
6 Thou God that Lot from Sodoms
didſt ſafely keepe alſo, (plague
And Daniel from the Lions iawes,
thy mercy great to ſhow:
7 O Thou good God that didſt diuide
the ſea like hils to ſtand,
That childrē thine might thorough paſſ
from cruell Pharos hand,
8 So that when Pharo and his hoſt,
thy children did purſue,
Thou ouerthrew'ſt them in the ſea,
to proue thy ſaying true:
9 O thou that Ionas in the fiſh,
three daies didſt keepe from paine,
Which was a figure of thy death,
and riſing vp againe:
10 I ſay, thou God, which didſt preſerue
amidſt the fierie flame,

The three yong men, which sang therin
the glorie of thy name.
11 *Thou God haue mercy on my soule,*
thy goodnesse me restore,
And for thy mercies infinit,
thinke on my sinnes no more.
12 O Lord the number of my sinnes,
is more than can be tolde,
Wherefore I humbly doe desire,
thy mercies manifold.
13 For small offence thy mercie small,
may soone small faults suffice:
But I, alas, for many faults
for greater mercy cries.
14 And though the number of my sins,
surpasse the salt sea sand,
And that the filth of them deserue
the wrath of thy iust hand:
15 Yet doe thy mercies far surmount
the sinnes of all in all,
Thou wilt with mercy vs relieue,
for mercy when wee call.
16 Right well I know, man hath no (power
so much for to transgresse,
As thou with mercy mayst forgiue,
through thine almightinesse.
17 I doe confesse my faults be more
than thousand else beside,
More noisome and more odious,
more fowler to be tride,

VER. 1.
Miserere mei Deus secundum misericordiam tuam & secundum multitudinem miserationum tuarum dele iniquitatem meam.

18 Than

18 Than euer was the lothsome swine,
or menstruall cloth beraid:
To thinke thereon my wofull soule,
(alas) is yet affraid.
19 Wherfore good Lord, do not behold
how wicked I haue bin,
But wash me from my wickednesse,
And cleanse me from my sinne.

VER. 6. Amplius laua me ab iniquitate mea & a peccato meo munda me.

23 The Israelites being defil'd,
durst not approach thee nie,
Till they their garments & themselues
had washed decently.
21 The priests eke clensed also were,
yer they thy face would see,
Else had they perisht in their sinne:
such, Lord, was thy decree.
22 (Alas) how much more need I then
to craue while I am heere,
To wash my soule and spotted soule
that it may cleane appeere?
23 Polluted clothes with filth distain'd
doe many washings craue,
Yer that the launder can obtaine,
the thing that he would haue.
24 My soule likewise (alas) doth need
thy many dewes of grace,
Yer it be cleane: for cankred sinne,
so deepe hath taken place.
25 The Leprosie that Naman had,
could not be done away,

Till he seuen times in Iordan flood
had washt him day by day.
26 How many waters need I then
for to be washed in,
Yer I be purged faire and cleane,
and clensed from my sin?
27 But, Lord, thy mercy is the sope
and washing lee also,
That shall both scoure & clense the filth
which in my soule doth grow.
28 Why should I then (alas) despaire
of goodnes thine to me,
When that thy iustice willeth me
To put my trust in thee? (past:
29 Thy promise Lord thy mouth hath
which cannot be but true,
That thou wilt mercy haue on them,
that turne to thee anew. (passe
30 I knowe when heauen and earth shal
this promise shall stand fast;
Wherefore vnto thy Maiestie,
I offer now at last
31 An heart contrite and sorrowfull,
with all humilitie,
For heinous sin by it conceiv'd
through mine iniquitie;
32 *I do acknowledge all my faults,*
my sinnes stand me before;
I haue them in remembrance, Lord,
and will for euermore.

VER. 3. Quoniam iniquitatem meam ego cognosco, & peccatum meum contra me est semper.

33 Because

33 Because thou shouldst the same for-get
I still doo thinke thereon,
And set it vp before my face,
alwayes to looke vpon.

VER. 4. Tibi soli peccaui, & malum coram te feci. Vt iustificeris in sermonibus tuis, & vincas cum iudicaris.

34 *Against thee onlie haue I sinn'd*
and done ill in thy sight:
In whom it lies to punish me,
or to forgiue me quight.

35 But sure my hope is firmely fixt,
that thou wilt me forgiue.
For with thine honor shall it stand,
to suffer me to liue:

36 *That all the world may witnesse thee*
a iudge must iust to be,
For that thou wilt thy promise keepe,
to all that trust in thee:

37 That is, our sinnes thou wilt remit,
and cleane forget them all,
And bend thine eares vnto our plaint
when we vpon thee call.

The second part.

VER. 5. Ecce enim in iniquitatibus concepta sum, & in peccatis concepit me mater mea.

O Lord consider with thy selfe,
what me all I possesse.
Behold in sinne I was conceiued,
and borne in wickednesse.

2 From Adam first this sin was drawn
whereby I am made prone
To do the ill should thee offend,
and let the good alone.

3 Yet

3 Yea, many a time I am so drawne
to do I would not do,
And that I would I leaue vndone,
for want of might thereto.
4 Such is, O Lord, the strength & force
of my concupiscence,
But yet of greater force then this,
is Lord thine indulgence.
5 For thou wilt mercy shew to them,
that mercy do require,
And wilt not turne thy face from such
as mercy do desire.
6 Surely of honour more is thine,
through pittie men to saue,
Then by thy iustice to condemne
such as deserued haue.
7 Therefore, O Lord, receiue me now
which do my selfe accuse, (giue
To th'end thou shouldst my sinnes for-
and all my faults excuse.
8 O Lord, I do not hide my sinnes,
but shew them vnto thee,
Because thou shouldst thy mercy grant
as thou hast promis'd me.
9 For neuer yet thou hast been found,
in any word vniust,
Ne canst thou now begin at me,
since that in thee I trust.
10 *Thou Lord hast euer loued truth,* VER. 6
and truth thou art most sure, Etenim ve-
ritatem dilex-

Thou art the very veritie,
for euer to endure.
11 Thou promiſedſt to Abraham,
his ſeed to multiply,
Euen as the ſtarres, and as the ſand
that in the ſea doth lie.
12 To Iſaac and to Iacob eke,
like promiſe didſt thou make,
And thou the ſame performed haſt
for this thy promiſe ſake.
13 Thou promiſedſt to Ioſua,
to ſtrength him with thy hand,
And ſo he ſlew the Cananites,
and did diuide their land.
14 To Gedeon thou promiſe mad'ſt,
that he ſhould ſet at large
The Iſraelites which were in thrall,
and in their enemies charge.
15 When Ezechias lay ſore ſicke,
and welnigh at deaths dore,
Thou promiſedſt him his health againe,
to liue fifteene yeeres more.
16 Thus haſt thou kept thy promiſes
to thouſands elſe beſide,
Who haue repoſed truſt in thee,
thou haſt no help denide.
17 Euen ſo good Lord, thy promiſe
with me that am vniuſt,
A ſcabbed ſheep, one of thy flocke,
and ouercharg'd with luſt.

18 Which

18 Which of long time haue run aſtray
the time ſince I was borne,
Yet now returnd with heauie heart,
that's with repentance torne.
19 Thus hath thy grace now called me,
with mercy of thy hand,
And what thy will and pleaſure is,
by grace I vnderſtand.
20 *Thou haſt reuealed vnto me,*
the things that be vnknowne.
The ſecret points of wiſdome thine
thy grace to me hath ſhowne.
21 Thy myſteries that hidden were
within thy ſacred word,
Thou haſt to vs made manifeſt,
by Ieſus Chriſt our Lord.
22 I am now fed with bread of life,
that ſhall my hunger ſlake,
And from dame wiſdoms watry ſprings
my drinke I often take.
23 Now wiſdom hath caſt out her ſloud
the plants all watred be,
And ſtill ſhe ſeeeks to lighten thoſe,
that put their truſt in thee.
24 Of this her ſloud S. Paul did drinke
and he was taught thereby
Thy wiſdom Lord which ſecret was,
and hidden long did lie:
25 As thou to him didſt manifeſt
by thy free Spirit before,

Incerta & occulta ſa pientiæ tuæ manifeſtaſti mihi.

Which searcheth out the very depth
of secrets thine and store.
26 Of this, Lord, part I tasted haue,
through mercy shewd to me,
And am now taught by them to know
mine owne infirmitie.
27 And by it am I taught likewise
thy goodnesse for to know,
Beseeching thee this worke begun,
may neuer part me fro.
28 So that the light which kindled is
in me by thy great grace,
May so increase, as darknesse, Lord,
may neuer more take place.

The Third Part.

VERSE. 7 Asperges me domine hyssopo, & mundabor: lauabis me, & super niuem dealbabor.

With Hyssop, Lord, besprinkle me,
and cleanse me from my sinne:
More whiter then shall I be made,
then euer snow hath bin.

1 Thou didst command this herb with
a sprinkle for to be, (blood
To sprinkle such as cleansed were
from loathsom leprosie.
3 A bundle of this herbe, O Lord,
thou didst command also
To dip in bloud of simple sheepe,
and therewithall to sho,
4 Vpon the doore posts of the house,
the slayer might it see,

Whe-

wherby the plague might ſhun the place
and from thy people flee.
5 Theſe vnto vs do repreſent
the bloud of thy deare Sonne
Without the which no man is cleane,
what euer can be donne.
6 And he that marks his ſoule therwith
and puts his truſt therein,
The ſlayer hath no power to hurt
nor plague him for his ſinne.
7 If with this grace thou ſprinkle me,
I ſhall be white I know,
And though as bloud my ſinnes appeare
they ſhall be like the ſnow.
8 Yea though my ſinnes as purple were
or as the skarlet die,
Thy grace ſhal make them as the wool,
t'appeare before thine eye.
9 *Then ſhall I heare the words of ioy,*
of gladneſſe ſo likewiſe,
That Nathan to king Dauid ſpake,
whom thou didſt not deſpiſe.
10 That is, My ſinnes are now put out,
what euer I haue done,
And are forgiuen me quite and cleane
by Ieſu Chriſt thy Son.
11 Then ſhall I heare the words Chriſt ſpake
to him the palſie had,
My ſonne, thy ſinnes are thee forgiuen,
ariſe, go home, be glad.

VER. 8
Auditus meus dabit gaudium & lætitiam.

12 Then ſhall I heare thee alſo ſpeake
by inſpiration.
Whereby I ſhall bee comforted
in tribulation.

Et exultabũt oſſa quæ contriſtiſti.

13 Yea Lord, *the bones thou broken haſt,*
ſhall then againe reioice,
Through working of thy heauẽly grace
and ſweetneſſe of thy voice. (ſoule
14 That is, the powers of my poore
whom ſinne ſo weake hath brought,
Whereby it wanted powre to worke
the good it long time ſought,
15 Shall then recouer that was loſt,
and be reuiu'd againe,
And throgh the quickning of thy ſpirit
ſin ſhall no more remaine.

VER. 19 Auerte faciẽ tuã a peccatis meis, & omnes iniquitates meas dele.

16 Wherfore, *thy face turne from my ſins*
and wipe my faults away,
And eke all mine iniquitie,
moſt humbly I thee pray.
17 I meane the face of iuſtice thine,
wherewith thou doſt behold
The ſins we dayly do commit,
to puniſh manifold. (me,
18 This face good Lord, turn thou from
and from the faults I make;
And them forget and me forgiue,
for thy great mercy ſake.
19 But Lord, the face of mercy thine,
from me turne not away.

But therewithall beholde me ſtill,
and help me day by day.
20 For what am I if that thy grace
thou take away from me?
A bondman vnder ſin and death,
and caſt away of thee:
22 And euery man thy grace that wants
ſhall haue a heart of ſtone,
As Pharo had, after thy grace
departed was and gone,
22 He ſhall both ſee and heare indeed
yet ſhall be deafe and blind,
His ears and eies ſhal ſtopped be,
the truth he ſhall not finde.
23 His heart likewiſe ſhall frozen be,
or as the ſtonie wall,
He ſhall thy creatures like and loue,
and loue not thee at all.
24 Yea ſuch an heart, O Lord, in me
long time hath taken place,
Which no way can be mollifide,
but by thy ſpeciall grace.
25 Wherfore I pray thee heartily,
remoue this heart from me:
And, Lord, in me a new heart make,
that flexible may be.
26 A fleſhy heart both ſoft and meeke,
an heart that I may know
Thou art the Lord, without whoſe grace
no goodneſſe I can ſhow.

VER. 10
Cor mundũ
crea in me
Deus.

Et ſpiritum rectum.

27 This grace it is that muſt reuiue
a right ſpirit, Lord, in me.
My ſpirit through ſin is crooked made,
and loathſome for to ſee.

Innoua in viſceribus meis.

28 *Make it vpright therefore to be,*
and that decline it may
From worldly pleaſures light and vaine,
that vaniſh ſoone away.
29 Vouchſafe, ô Lord, to heauẽly things
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humbly I deſire.
30 Let neither yet aduerſity,
nor worldly wealth alſo,
Plucke downe my ſpirit nor hinder it,
where it deſires to go.

VER. 11.
Ne proijcias me a facie tua, & ſpiritũ ſanctum tuũ ne auferas a me.

31 *Ne caſt me off at any time,*
from preſence of thy face,
Ne take from me thy holy ſpirit,
O Lord in any caſe.
32 My ſins good Lord, behind thee caſt
there euer to remaine:
But caſt not me from thy ſweet face,
as thou didſt wicked Caine.
33 Nor from thy fauour caſt me ſo,
as thou didſt caſt king Saul,
For if that I thy preſence loſe,
I cannot chuſe but fall.
34 O Lord how ſweete and gracious,
is this thy ſpirit moſt pure!

It

It leadeth thoſe that loueth thee,
where righteous folke indure.
35 Grant Lord, that this thy holy ſpirit,
may dwell within me ſtill,
And me confirme in righteouſneſſe,
according to thy will.

The fourth Part.

O Lord my God reſtore to me
thy ſauing health againe,
And ſtabliſh me with thy chiefe ſpirit,
that it may ſtill remaine.

VERSE. 12. Redde mihi lætitiam ſalutaris tui, & ſpiritu principali confirma me.

2 My ſins, O Lord, haue been the cauſe
that I thy grace did want,
And when thy grace departed was,
I found thy ſpirit but ſcant.
3 The loſs whereof did grieue me much
and by the ſame I found
All goodneſſe gone, all wickedneſſe
within me to abound.
4 For light and darkneſſe may not be
at one time in one place:
No more may ſinne and wickedneſſe
aſſociate be with grace.
5 Wherefore the greatneſſe of my loſſe
hath made my griefe the more,
And where in ſin I had delight,
I now repent it ſore.
6 Behold therfore moſt mighty God,
mine inward griefe of minde.

And of thy goodneſſe me reſtore,
to that I cannot finde.
7 I meane thy ſacred holy ſpirit,
which I through weakeneſſe loſt,
Mine enemies were ſtrong and fierce
and cruelly me toſt.
8 So that my ſoule too feeble was,
their power for to withſtand.
Good Lord in grace yet once againe
confirme me with thy hand,
9 And let thy ſpirit no more depart,
no Lord, not when I die,
But that it may ſtill with my ſoule
remaine continually.
10 *Then ſhall I ſted faſtly inſtruct*
the wicked in thy way,
Whereby to thee they may returne,
that long haue gone aſtray.
11 I will my ſelfe put forth ô Lord,
to ſinners all that be,
As an example them to cauſe
for to remember thee.
12 I will not ceaſe for to declare
thy iuſtice euery where,
And of thy iudgement bring them all
in terrour and in feare.
13 And then will I againe extoll
thy mercies ouer all,
To pluck them from deſpairing Lord,
leaſt any therein fall.

VER. 13 Docebo iniquos vias tuas, & impii ad te conuertentur.

14 Thus

14 Thus shall I able be to do,
being confirm'd in thee,
By working of thy holy spirit,
which thou shalt put in me.
15 Thy seruant Moses was affraid,
to goe on message sent,
Till thou promis'd to be with him,
when he to Pharo went.
16 After which time he doubted not,
but forth went on his waie,
Accomplishing thy holy hest,
as thou didst bid him saie.
17 The seauenty elders of the host
to thee whom Moses brought,
Till part of Moses spirit they had,
were able to doe nought,
18 But after that they propheside,
and did thy people guide,
And ruled them with righteousnesse,
and truth on euery side.
19 Lord, Peter at a womans voice,
thy sweet sonne Christ denaid,
And ready was him to forsake,
he was so sore affraid.
20 Vntill that thou reuiuedst him
with this thy spirit of grace,
Yea, Lord thy sons Apostles all,
were bidden for a space,
28 To bide within Ierusalem,
in prayer and in loue,

Till

Till they were with thy holy spirit
fulfilled from aboue.
22 Wherfore send down thy holy spirit
in me the same to be.
VER. 14. *And from the guiltinesse of bloud*
Libera me de sanguinibus deus, deus salutis meæ. *good Lord deliuer me.*

The first Part.

THou God that God art of my health,
deliuer me I pray,
From sin that I committed haue,
against thee day by day.
2 A multitude of sinnes there be,
from flesh and bloud that growe.
Which I through my concupiscence,
haue daily done I know.
3 And this corruption is in me,
by nature as I finde;
For what is he can make that cleane,
that is vncleane by kind?
4 How can a man of woman borne,
be cleane, I faine would know.
The child that is but one daie olde,
yet is vncleane also. (forth
5 Thus flesh & bloud such works bring
as ay corrupted be,
And therfore cannot heauen enioy,
ne dwell and raigne with thee.
6 Vpon corrupted nature mine,
O Lord poure forth thy grace,

And

And from these blouds deliuer me,
and all my sinnes deface.
7 Then Lord shall I be purged cleane,
from all my wickednesse.
Which grant good Lord, *So shal my tong exalt thy righteousnesse,*
8 In that thou mercy shewest to me,
being a wicked man,
Giuing me grace pensiue to be,
my grieuous sinnes to scan,
9 Making me iust that am vniust,
wherein thou God art found.
In mercy truth and righteousnesse,
most perfect sure and sound.
10 But yet ô Lord before my tongue
thy righteousnesse can raise,
My lips and mouth thou open must,
whereby to shew thy praise.
11 For else vnseemly praise will be,
where lips be lickt with sinne,
And where the minde with wickednesse
is stuffed full within.
12 Good Lord, the Prophet Esaie,
when he thy glory sawe,
Confest his lips to be vncleane,
and therfore stood in awe,
13 Vntill such time as Seraphin
thou sentst with burning coale
His lips to touch, and therewithall,
he by and by was whole.

Et exaltabit lingua mea iustitiam tuam.

VER. 13.
Domine labia mea aperies, & os meum annunciabit laudem tuam.

14 I meane that his vnrighteousnesse
was then forgiuen quite,
And all his sinne and wickednesse
was cleane put out of sight.
15 O Lord my God, in such a sort
vouchsafe my mouth to tuch,
That I thy glorie may set forth,
to little and to much.
16 *To offer sacrifice to thee,*
for offerings burnt were vaine,
No pleasure, Lord, thou hast in them,
nor ought in them remaine.
17 They were but figures of that thing,
which now to passe is come,
That is the liuely sacrifice
of Iesus Christ thy sonne.
18 To offer golde to thee, O Lord,
or treasure of the land,
It needeth not, sith all the world
is thine, and at thy hand.
19 And yet I will not empty come,
but offer vnto thee
An humble spirit with heart contrite,
for mine iniquity.
20 *This sacrifice, O Lord, I know*
thou wilt no time despise,
But it behold, and looke thereon
with thy most gratious eyes.
21 And Lord for that there nothing
be left behind in me, (should

VER. 16 Quoniam si voluisses sacrificium, dedissem, vtiq; holocaustis non delectaberis.

VER. 17 Sacrificium deo spiritus contribulatus & cor humiliatum Deus non despicies.

Both

Both body, soule, and all their powers
I offer vnto thee:
22 And as a liuely sacrifice,
as Ezechias did,
Such time as he thy fauour got,
and health recouered.
23 The same did Mary Magdalen
offer in humble sort,
The thiefe also vpon the crosse
to his endlesse comfort.
24 Great numbers more vnspeakeable,
by this thy fauour wan
And I through grace now penitent,
although a sinfull man,
25 Do claime no lesse of mercy thine,
for to be shewd to me,
Because thou art as then thou wast;
and euermore shalt be.
26 *To Sion, Lord likewise shew forth*
thy fauour and thy grace,
That is, vnto thy faithfull flocke,
disperst from place to place.
27 Such as depend on thee alone,
and do themselues forsake,
Vpon the walls of this thy fort,
thou Lord must vndertake
28 Watchmen to set continually
the same for to defend,
Least that the enemies vnawares
bring all to wofull end.

VER. 18
Benigne fac Domine in bona voluntate tua Sion

29 Thou

29 Thou knowst, O Lord, of what smal force
mankind hath euer bin,
Since first our father Adam fell,
when he committed sinne.
30 Help vs therfore most mighty God,
so with thy heauenly grace,
As we in building Sion here,
by faith may see thy face.
31 So shal we then through mercy thine
be squared stone meet found,
To building of Ierusalem,
whose wals do still abound. (Church,
Vt ædificentur muri Ierusalem.
32 With liuely stones of thy true
here militant on earth:
Where thine elect still offer shall
while thou shalt spare them breath,
33 Such offerings burnt as thou best lov'st,
which is of thankes & praise.
We shall not spare the same to do,
while life shall length our dayes.
Sacrificium iustitiæ.
34 *This sacrifice of iustice is,*
which all thy creatures craue,
VER. 19 Tunc acceptabis oblationes & holocausta, tunc imponent super altare tuum vitulos
To giue the same only to thee,
most worthy so to haue.
35 This is the bullocks of our lips,
whereof the Prophet sayes,
We shall with lips vnto thy name
confesse most condigne praise.
36 *Which shall to thee accepted be,*
ten thousand times much more,

Than

Than were the bullocks great and fat,
offred in time before.
37 Lord grant we may in number be
of thine elected sort,
Which shall this sacrifice present
vnto our soules comfort
38 And that as burning Incense sweet
thou wilt receiue the same
Vpon thine altar, which is Christ,
our meane for sin and blame, Amen.

Domine exaudi. Psal. CII.

The first Part.

Sing this to the tune of the 51. Psalme.

O Blessed and most mighty God,
of grace the fountaine spring,
Of mercy great and plentifull
most rich in euery thing:
2 Thy blessed Sonne in power with thee
is euen the same thou art,
In wisedome, knowledge and mercie
alike in euery part.
Thou didst not spare him down to send,
from heauenly throne aboue,
To suffer death mankinde to saue:
so ardent was thy loue.
Thou mad'st him poor was rich before,
to make vs rich therby:
For now is he made one with vs,
through power of deity.

Good

VERSE 1. Domine exaudi orationē meam & clamor meus ad te veniat,

5 *Good Lord my prayer hearken to,*
and let my doleſull crie
Come vnto thee, and pearce the eares
of thy high maieſty.
6 Shew forth, O Lord thy countenance
of delectable ſhow.
And with the eyes of pitty thine
ſome fauour on me throw.

VER. 2 Non auertas faciem tuam a me, in quacunque die tribulor, inclina ad me aurem tuam,

7 *And in the day of trouble mine*
thine eare bowe downe to me,
And turne not thou thy face away,
when I ſhall call on thee.
8 But chiefly at the point of death,
giue eare and me defend,
And let thy grace procure and worke
in me a ioiſull end.

In quacunque die invocauero te, velociter exaudi me.

9 *In whatſoeuer day I call,*
O Lord with ſpeed giue eare,
And me deliuer from the griefs
of troubles and of feare.
10 In ſpeedy calling on thy name,
ô Lord, thou tak'ſt delite;
And anſwere thine more ready is,
than any may recite.
11 Wherfore in haſt make ſpeed ô Lord
in hearing when I pray,
As I by need am driuen to craue
thine ayding helpe and ſtay.
12 For why? the time of life is ſhort
that I haue here to bide,

And

And am vncertaine of the time
when time from me ſhall ſlide.
13 At firſt thou Adam didſt endue,
when he created was,
With life of immortality;
but ſin brought death (alas)
14 Which death from him is due to vs,
that beareth life this day,
So that my daies like to the ſmoke
conſume and waſte away,
15 Age ouertaketh youth I ſee,
and youth by ſtealth doth fly,
As doth the ſmoke vaniſh away,
aloft vnder the skie.
16 Yea many a time it chanceth ſo,
yer age comes vs vpon,
That death by ſtroke ſuch wound doth make
that life with ſpeed is gone.
17 Thus paſſeth forth my time of life,
more ſwifter I may ſay
Than is the ſhip good vnder ſaile,
or Eagle after pray,
18 *My bones are waxen very dry*
as is the fier brand,
Or as the pot of clay, which doth
in flaming furnace ſtand.
19 As bones of mine do well ſuſtaine
the fleſh the body keepes,
So doth the powers of ſoule ſuſtaine
the ſoule that neuer ſleepes.

VER. 3
Quia defecerunt ſicut fumus dies mei

Et oſſa mea ſicut cremium aruerunt.

20 Which

20 which being moistned with thy grace
shall quicke and lively be,
And able for to worke those works
most pleasant vnto thee.
21 But if thy grace be still withdrawne,
then all shall drie remaine;
Both body, soule and all their powers,
in euerlasting paine.

VER. 4 percussus sum vt fœnum, & aruit cor meum.

22 *Full well may men be likened to*
the grasse or withered hay,
My heart is stricken with remorse,
because I went astray.
23 So long as man by gift of grace
doth liue and worke aright,
So long is he greene flourishing,
and liuely in thy sight,
24 But when that sinne makes entrie in,
which maketh man to fall,
Then by and by he withereth,
and barren is withall.

Quia oblitus sum comedere panẽ meũ.

25 *I haue forgot my bread to eate,*
that thou to me didst giue,
Which is thy holy sacred word
by which my soule doth liue.
26 And I haue eaten of the fruit
of the forbidden tree,
And tasted haue of sinne and death,
and brought thy wrath on me.
27 Wherefore my leaues wither away
my fruit falls on the ground,

And

And as a barren tree am left
vnperfect and vnsound.
28 The feareful voice of sentence thine,
for mine offences done,
Doth cause me mourn, lament & grone
my time yet for to runne.
29 *And with my voice of mourning mind,*
my bones haue cleaued hard
Vnto my flesh, and sticke so fast,
that nothing *I* regard.
30 *Thus like vnto a Pelican*
I draw my selfe alone,
And call to mind my grieuous crimes,
and do the same bemone.
31 The Pelican as some report,
her harmelesse birds doth kill,
And three dayes after mourneth shee,
and is vnquiet still.
32 Then with her beake her breast shee plucks
till bloud gush out amaine,
Which she lets drop vpon her young,
till they reuiue againe:
33 Thus, Lord, doe I with my sweete birds
which are my works through grace,
By sin committed I them kill,
and do them all deface.
34 But yet by prayer for thy grace,
which springs of grace indeed,
These fayd dead workes are quick again
my sickly soule to feede.

VER. 5
A voce gemitus mei, adhæsit os meum carni meæ.

VER. 6
Similis factus sum pelicano solitudinis.

35 And

35 And Adam as a Pelican,
touching ſome propertie,
For through his ſinne he ſlewe the birds
came of his progenie.
36 And dead he had remained ſtill,
had not ſweet Chriſt thy ſon
Shed forth his bloud vs to reuiue,
by mercy great was done.
37 He kills, and can raiſe vp to life,
he ſtrikes and heales againe,
As in the perſecution
of Paul appeared plaine.
38 Shame cauſeth me for to withdraw
my ſelfe to be alone,
As doth the Crow that flies by night
which would be ſeene of none.
39 And if I could, I would me hide
from thee as Adam did,
Such time he taſted of the fruit
that thou didſt him forbid.
40 The works of darkneſſe loued I,
and therefore did I flee
From the moſt bright and ſhining ſun
of iuſtice due to me.
41 O Lord for this cauſe doe I ſigh,
ſtill ſorrow weepe and waile,
As one that ouerwatched is,
whoſe reſt, and ſleepe doth faile.
42 *And as the ſparrow do I watch*
that drawes her ſelfe alone,

Factus ſum ſicut nyctico rax in domicilio.

VER. 7 Vigilaui & factus ſum ſicut paſſer ſolitarius in tecto.

Vnder the euings of the house,
her fellowes want to mone.
43 And to augment my griefe withall,
mine enemies all day
Do rayle on me, and me reuile,
so spitefull as they may.
44 *Againe* (alas) *my fained friends*
that praised me before,
Against me now conspire themselues,
and vexe me very sore,
45 Such false & fained flattering friends
much worse and harmfull be,
Than those that openly professe
and shew their enmitie.
46 But both those sorts are sent to me,
for plague vnto my sin,
And for the great iniquitie
that I haue wallowed in.

VER. 8
Tota die exprobrabant mihi inimici mei.
Et qui laudabant me adversum me iurabant.

The second Part.

MY bread with ashes do I eate,
that is I right well kno,
As I of earth and slime was made
to earth againe shall go.
Thus in such bitter thoughts as these
I eat my bread withall.
And minge my drink with weeping teares,
that from mine eyes do fall
Beeause thou angry art with me
for mine offences past;

VERSE 9.
Quia cineres tanquam panem manducabam.

Et potum meum cum fletu miscebam.

O Lord, I know when time shall come
of iudgement day at last,
VER. 13 A facie iræ & indignationis tuæ. Quia eleuasti me, & allisisti me.
4 *Thy wrath and indignation*
shall then proceed from thee,
And fall vpon the heads of those
that worke iniquitie.
O Lord thou hast me lifted vp,
and throwne me to the ground:
In that thou mad'st me like thy selfe,
yer I was to be found
6 No higher couldst thou lift me vp,
then to beatitude;
But then (alas) thou letst mee fall,
whereby I this conclude:
7 My noble soule thou ioyned hast
with massie earth and clay,
And body fraile, the weight whereof
driues downe my mind alway.
8 And Lord in my creation,
thou hast set me so hie,
Aboue all other creatures
that are vnder the skie.
9 And almost equall am I made
with blessed angells thine:
But in this state when I transgresse,
damnation then is mine.
10 So that without thy mercies helpe,
I am in farre worse plight
Than any beast, whose life or soule
with bodie dies outright.

O 11 My

11 *My daies* (alas) *away do passe,*
as shadow now begunne,
And I am withered like the grasse,
changed by heate of sunne.
12 Lord grant in shadow of this life,
I may haue grace to see
The light and knowledge of thy worde,
and waies preparde for me.
13 Which worde giues light vnto the (babe
yet sucking at the brest
For after that this life is past,
repentance none doth rest.
14 And since the time, O Lord, is short
of mine abiding heere,
Thy grace continue toward me,
my guiltinesse to cleere.
15 *For onely thine abiding is,*
for euer to endure,
And thy remembrance shorow out
all generations sure.
16 But what is thy remembrance,
through generations all?
It is the diuine propertie,
that vnto thee doth fall,
17 For to be meeke and mercifull,
which thou hast euer done,
From time to time, and age to age,
since first the world begunne.
18 And art more mindefull of our state,
and readier to forgiue,

VERSE 11.
Dies mei sicut vmbra declinauerũt & ego sicut fenum arui.

VER. 12.
Tu autem domine in eternum permanes & memoriale tuum in generationem & generationem.

Than is the mother of her child,
late borne with her to liue.
19 *Arise therefore and mercy shew,*
good Lord vpon Sion,
Which is thy faithfull people all,
or congregation,
20 *For time it is on her to looke,*
and mercy thine extend.
She hath long time great paine sustaind,
whereof she craues an end.
21 What is this time whereof we speake
was euer any time,
In which thou didst not mercy shew,
to louing seruants thine?
22 No verily, For from the time,
the Angels downe did fall,
Vntill the time the world shall end,
thy mercy euer shall,
23 As it hath beene, from time to time
vpon all that repent.
But chiefely was thy mercy shewed,
when Christ was hither sent.
24 To suffer death, to win vs life,
thereby he enter might,
The glorie of thy maiestie,
aboue the Angels bright.
25 This time was cald the time of grace
and was appointed when
The fullnesse of the time was come,
which was vnseene to men.

VER. 19. Tu exurgens misereberis Sion. Quia tempus misereri eius, quia venit tempus.

26 And yet before this time, to him,
was seene thy Deitie
Whereby, O Lord, all things thou dost
in order with mercie.
27 This time of heauenly grace we trust
shall still continue heere:
To those in time that serueth thee,
with penance, loue and feare.
28 *The stones of Sion pleased well,*
thy seruants for thy truth,
And they vpon the ground thereof
shall pittie haue and ruth.
29 Apostles thine thy seruants were,
the stones good Christians be,
And thou the sure foundation,
of this faire worke to see.
30 Not vpon man, nor Angels bright,
did they this building lay,
But vpon thee the corner stone,
of all their worke the stay.
32 *And as the Heathen, Lord, shall feare,*
and tremble at thy name:
So Sion shall thy faithfull Church,
giue glorie to the same.
32 *Because thou Lord, hast Sion built,*
thou wilt be seene therein
In glory and great maiestie,
with mercy for our sinne,
33 Wherefore most louing father deere
regard our humble sute,

VER. 14. Quoniam placuerunt seruis tuis lapides eius & terræ eius miserebuntur.

VER. 15. Et timebunt gentes nomen tuum, domine & omnes reges terræ gloriam tuam.

VER. 16. quia ædificauit dominus Sion, & videbitur in glo-

And not despise the plaints we make,
nor doe our sinnes impute.
34 As thou beheldst the sacrifice,
that Abell gaue to thee,
And as the prayer Iudith made,
so cast thy eye on me.
35 With those same eies vouchsafe to
vpon vs when we pray. (looke
Whereby the fame of mercy thine
may written be for aye,
36 *For those that after vs shall come,*
by faith that borne shall be,
To render thanks, giue laud and prayse,
vnto thy Maiestie.
37 This mercy sure annexed is,
to nature thine diuine,
When all was lost through deadly sinne,
yet didst thou make vs thine.
38 *Thou Lord aloft from heauenly throne*
didst view all things alow,
And wouldest vouchsafe vpon the earth
thy gratious eine to throw?
39 *To see and heare the plaints we make,*
that fettered be in thrall,
And sentst thy deare beloued Sonne
from sinne to loose vs all.
40 And he thereby put downe the diuel,
of death that victor was,
And death in victorie was consum'd,
this hath he brought to passe.

ria sua.
Verse 17.
Respexit in orationem humilium & non sprenit precem eorũ
Verse. 18.
Scribantur hæc in generatione altera: & populus, qui creabitur laudabit dominum.
Verse. 19
Quia prospexit de excelso sancto suo dominus, de cœlo in terram aspexit.
Verse. 20.
Vt audiret gemitus cõpeditorum, vt solueret filios interemptorum.

41 For

41 For why his sting of deadly sinne,
thou Lord hast pluckt away,
To make vs thinke of goodnes thine,
wherein reioice we may.
42 *And that in Sion we may shew,*
the glorie of thy name:
And likewise in Ierusalem
with praise to doe the same.
43 That is, when we together meet,
in faith with one accord,
As well the King as subiects poore,
to serue and praise the Lord.
44 Thou art O Lord, in substance one,
and yet in persons three,
To whom all powers in heauen & earth
obeisance giue to thee.
45 Thou sendest downe thy dewes of grace,
vpon vs for to light,
That we therewith good workes may shew,
to euery bodies sight.
46 *I answere may*, by no meanes else,
good workes be wrought by me,
But by the vertue and the grace,
that doth proceed from thee.
47 Thorow thy might thy lawes wee keepe
not of our selues wee know,
But by the measure of thy grace,
thou didst on vs bestow.
48 *And yet O Lord, I faine would know,*
how short my daies shall be,

VER. 21
Vt annuncia
mus in Sion
nomen do-
mini & lau-
dem tuam in
Ierusalem.
VER. 22.
Quum colli-
gentur popu
li simul &
reges vt ser-
uiant deo.

VER. 23
Respondens
in via virtu
tis tuæ.

Pancitatem
dierum meo
rum nuncia
mihi.

And eke how long mine enemies
shall triumph ouer me.
49 Which is, thy church desires to know
how long she shall abide,
Beset with cruell enemies,
about on euery side.
50 To whom thou hast an answer made
by Christ thy blessed sonne,
That still thy power with her shall be,
vntill the world be done.
51 And wee her children thee desire,
to bring vs to the end,
Of this short time, that we with thee,
may to the heauens ascend.
52 And till that time good Lord vouch-safe,
thou wilt continue still,
Thy grace and fauour towards vs,
according to thy will.
53 *And not to leaue me any time,*
in middle of my dayes,
But by thine aide bring all my time,
to end vnto thy praise.
54 That after these my temporal daies,
I may behold and see,
Thine euerlasting daies and yeeres,
which cannot numbred be.
55 For all times heere doe swiftly passe,
as time that is vnsure,
But yet time of eternitie
for euer shall endure.

VER. 24. Ne reuoces me in dimidio dierum meorum.

In generationem & generationem anni tui.

For

6 For why, O Lord, eternitie
is very substance thine,
Which substance whoso seeks to know
no reason can define.

The third part.

VVIthout beginning Lord, thou wast
and yet beginning gaue,
To heauen and earth, and all therein,
which that creation haue. (power,
2 Thy hands the wrought, which is thy
thy worde then made also,
And at the last, *They perish shall*
and motions theirs forgo,
3 Their substance still they all shall keep
yet all shall changed be,
For heauen and earth shall all be made,
of glorie great to thee.
4 Likewise the bodies of all men,
shall perish with the rest,
And in another sort shall rise,
to thee as seemeth best.
5 *But thou Lord truely shalt endure,*
in thy high glory great,
In maiestie omnipotent,
sitting on mercie seate.
6 *When all shall waxe and weare away,*
as garments old to see,
And as a vesture new put on,
wee all shall changed be,

VER. 25.
In initio tu domine terram fundasti, & opera manuum tuarum sunt cœli.
VER. 26.
Ipsi peribunt:

Tu autem permanes:

Et omnes sicut vestimentum veterascent. & sicut o-

pertorum mutabis eos & mutabuntur.

7 *As garments to the body are,*
to couer them withall:
So be the bodies of the soule,
their vestures and their pall.

VER. 27 Tu autem idem ipse es.

8 *But thou art euen the selfe same one,*
which euer dost abide,
That is to say, omnipotent,
and so is none beside.

Et anni tui non deficiunt.

9 Inuisible thou art likewise,
immortall eke withall:
And as thy yeeres shall neuer faile,
so euer bide they shall.

10 So shall the soules of thine elect,
immortally remaine,
In ioy and great felicitie,
not knowing any paine.

11 The soules of those that wicked are
immortall be also,
But they contrarie, shall indure
continuall paine and woe.

12 And Lord, *The sonnes of seruants thine*
together they shall dwell,
Likewise their seed shall in thy sight,
still prosper and doe well.

VER. 28 Filii seruorum tuorum habitabunt: & semen eorum in seculum dirigetur.

13 Thy seruāts Lord, the prophets were
Apostles thine also,
From whom by faith wee haue receiu'd,
as we beleeue and know. (God

14 And now vouchsafe, most mightie
to send vs of thy grace,

That

That in this life our faith by workes
may shine in euery place.
15 That they to all may signifie,
how we thy seruants be:
And that both soule and body may
remaine and rest with thee.

De profundis. Psalme 130.

Sing this to the tune of the 38. Psal.

O God thou art the guide
of those that blinded be,
And vnto those that are oppresst
a succour sweet we see.
2 A comfort to the weake,
an ease to those in paine,
A life vnto the dead in graue,
that sleeping yet remaine.
3 O Lord, this makes me bold,
though wicked I be found,
And ouerwhelmed deepe in sinne,
and therein being drownd.
4 To call and cry to thee,
from depth of miserie,
Where none (but thou) can raise mee vp
and life deliuer me.
5 I can but mourne and weepe,
fetch sighs, lament and cry,
As doth the woman great with child,
whose hower draweth nie.
6 She no time can take rest,
till she deliuered be,

Nor I till that my conscience feele
to be forgiuen of thee.
7 It is not distance long,
that keepes my prayer backe.
Thou Lord, doest heare before wee call,
and giuest what we lacke.
8 Ionas was in the sea,
and in the fish three daies,
And from the deepe he call'd on thee,
and straight thou didst him raise.
9 *But from the deepe likewise,*
of sinne and wickednesse,
To thee I call, Lord heare my voice,
and free me from distresse.
10 *And let thine eares,* sweet Lord,
to heare *attentiue be,*
The voice and praier of my plaints,
that now I make to thee.
11 And sith that Christ thy sonne,
hath suffered for vs all,
For endlesse death, to which by sinne,
wee bounden were and thrall,
12 Let not my sinnes then, Lord,
to me be stop or stay
Wherby my plaint should not be heard
nor voice when I shall pray.
13 But rather wipe away,
my sinnes for euermore,
The burthen of the which I feele,
too grieuous be and sore.

VERS. 8. De profundis clamaui ad te Domine.

VERS. 9. Domine exaudi vocem meam, Fiant aures tuæ intendentes ad vocem deprecationis meæ.

14 *If thou Lord be extreame,*
to marke what sinnes be done,
Alas, *no flesh shall saued be,*
that is vnder the sunne.
15 O Lord if that the iust,
shall no time able be
To enter into iudgement thine,
to plead his cause with thee:
16 What shall become of me,
that daily doe offend,
And of my sinne and wickednesse
(alas) doe know no end?
17 Most vile and wretched man,
and caitiffe woe forlorne,
What shall I doe but sighe to thee,
with heart berent and torne.
18 *For mercy is with thee*
increasing more and more,
Wherewith thou didst vouchsafe to
mankinde for to restore, (come,
19 Wherein was satisfied
thy iustice, and also
Thy mercy found that which it sought,
as wee by grace doe know.
20 How feruent was his loue,
to which thou didst vs bind?
First by the law of nature, writ
in euery heart and mind.
21 And then by law, which was
in tables written deepe,

VER. 3.
Si iniquitates obseruaueris domine, domine quis sustinebit?

VER. 4
Quia apud te propitiatio est.

VER. 5.
Et propter legem tuam sustinui te domine.

That

That euery one accordingly,
the same should holde and keepe.
22 Which was that one of vs
should with the other beare.
And thereby to fulfill thy will,
with pitie, loue, and feare.
23 I knowing this am glad,
contented eke withall,
For to remit such iniuries,
as vnto me may fall.
24 For why good Lord, I know
thou dost forgiue to me
Much more offences, euery day
committed vnto thee,
25 And when it shall thee please,
to scourge me for my sinne,
I gladly shall the same receiue,
knowing what I haue bin.
26 And that thy chasticement
proceeds of very loue,
Which al shal turne to me such wealth,
as no man can remoue.
27 Hoping after this life,
my soule shall then obtaine,
Which hope abides still in thy worde,
an euerlasting gaine.
28 *Such hope my soule hath had,*
by grace thou gau'st to me,
And by the same I firmely trust
my soule shall saued be.

Justitiæ animæ meæ in verbo tuo. VER. 6. Spectauit anima mea in domino.

29 The

29 The husbandman through hope
his ground doth plough and sow,
The same in hope doth reape & thresh,
that gaine thereby might grow.
30 Euen so will I abide,
in hope of glorie thine,
Not onely in my youth, O Lord,
or any pointed time.
31 *But still from morning watch,*
vntill the night of death,
Which is, from youth vnto mine age,
when life shall passe with breath.
32 Whoso shall cast away,
this hope yer death proceede,
Shall lose the time he watcht before,
and want thy helpe at neede.
33 This hope in promise thine,
my soule hath safely laid,
Within the bosome of her brest,
for euer to be staid.
34 And very meete it is,
that Israel also,
Which is all faithfull Christians,
this hope should feele and know.
35 For blessed is the man,
that in the Lord doth trust,
And who in man affiance puts,
he surely is accurst.
36 *For mercy is with God,*
and grace abundant store,

A custodia matutina vsque ad noctem.

VER. 7.
Speret Israel in Domino.

Quia apud dominum misericordia & copiosa

With apud eum

redemptio. VER. 8. Et ipse redimet Israel ex omnibus iniquitatibus

With which Israell is redeemd,
from sinne for euermore.

Domine exaudi. Psal. 143.

The first part.

Sing this to the tune of the creed. Quicunque vult.

O Lord, long time I wandered haue,
and gone from thee astray,
And lost the portion thou me gau'st,
in wastfull sinners way.
2 With grace thou didst repleniſh me,
therewith to follow thee,
But lust and liking of the flesh,
hath driuen the same from me.
3 So that vnworthy farre I am,
for to be cald thy sonne,
My wickednes so foule appeares
and faults that I haue done.
4 Yet with the wastfull child, O Lord,
I doe my selfe accuse,
And am with shame surpriz'd & caught,
I did my selfe abuse.
5 *Wherefore Lord, ponder my desire,*
and heare me whom I pray,
And for thy truth and righteousnesse,
attend to that I say,
6 Thou hast with gifts indued me,
of bodie and of mind,
And I the same abused haue,
and shew'd my selfe vnkind.

VER. 2 Domine exaudi orationem meam auribus percipe obsecrationem meã & in veritate tua exaudi me.

7 Thy

Thy iustice still doth threaten me
with euerlasting paine,
Thy mercy yet doth promise me
to be restor'd againe.

8 *Enter not into iudgement then,*
with me, I humbly pray,
For in thy sight no man is iust,
as of himselfe to say.

9 We all by sinne our selues haue made
more lothsome then the swine,
And fowler to be looked on,
were not the mercy thine.

10 Which shall vs make like to the wool
in colour faire and white,
When all our sinnes thou shalt forget,
and cleane put from thy sight.

11 *But yet the diuell mine enemy,*
my soule pursueth still,
And hath brought low my life in earth,
a seruant to his will.

12 And with his net me compast round,
where vaine delights doe dwell,
Where lust vncleane and wickednes
to bide doth me compell.

13 *He hath me set in darknes such,*
as men that no life haue,
Or as those people being dead,
are couered in the graue.

14 Now, Lord, *my spirit so vexed is,*
my heart is grieu'd also,

VER. 2.
Et non intres in iudicium cum seruo tuo, quia non iustificabitur in conspectu tuo omnis viuens.

VER. 3.
Quia persecutus est inimicus animã meam, humiliauit in terra vitam meam, collocauit me in obscuris sicut mortuos seculi.

VER. 4.
Et anxius est super me

My

Spiritus meus in me turbatum eſt cor meum.

My conſcience likewiſe witneſſe beares
of anguiſh mine and wo.
15 My wiſdome, Lord confuſed is,
by reaſon of my ſinne,
Repentance great my hart doth rent,
to thinke what I haue binne,
16 *I call to minde the daies of old,*
and workes that thou haſt wrought,
The marueilous deeds that thou haſt done,
I muſe on in my thought,
17 As in the time of Moſes law,
where mercy was not ſhowne,
And he that did the ſame tranſgreſſe,
by death was ouerthrowne.
18 Yet in this hard and ſeuere time,
thy mercy forth was ſent,
By Prophets thine, with promiſe made,
to all that did repent.
19 If thou in time of crueltie,
couldſt then ſuch mercy ſhow,
Much more, O Lord in time of grace
on me thy merty throw,
20 *I haue ſpread forth my hands to thee,*
my ſoule for helpe doth cry,
As doth the earth that moiſture want,
where water none doth lie.
21 That is, my life I changed haue,
from vaine delights that be,
And haue my ſoule ſpred forth at large,
that thou her filth mightſt ſee,

VER. 5
Memor fui dierum antiquorum, meditatus ſum in omnibus operibus tuis in factis manuum tuarum meditabor.

VER. 6.
Expandi manus meas ad te, anima mea ſicut terra ſine aqua.

22 For

22 For as the earth that moisture wants
must barren be by kinde,
So if my soule be void of grace,
no good is there to find, (grace
23 But yet through moisture of that
from thee that doth proceede,
Vouchsafe I may thy mercy haue,
and that O Lord with speed.
24 *Heare me O Lord, and that right soone,*
for why, my spirit is weake
And feeble made, much like a man
that wanteth power to speake.
25 The feare is such that I possesse,
I ready am to fall,
The strength whereby my body liues
is gone away withall.
26 This feare of endlesse punishment,
which I deserued haue,
Had wellnigh brought me in despaire,
yer I possesse the graue.

VER. 17. Velociter exaudi me domine, defecit spiritus meus.

The second part.

GOod Lord turne not thy face away,
least I be like to those
That doe descend into the pit,
where nought but horror growes.
2 Thou wilt not Lord the death of him
that hath offended thee,
But rather that he should returne,
and saued so to be.

Non auertas faciem tuam a me, ne similis fuero descendentibus in lacum.

3 Thou

3 Thou art the true and onely God,
the ſauiour of mankinde,
Without thee there is nothing elſe
that we ſhall mercy finde.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercy ſhadow me,
while life I haue and ſpace.
5 And lay not to my charge good Lord,
the ſinnes that I haue done,
But them forget, and me forgiue,
for Chriſtes ſake thy ſonne.

VER. 6. Anditam fac mihi manè miſericordiam tuam, quia in te ſperaui.

And cauſe thy mercy to be heard
of me before the time,
For in thee haue I put my truſt,
alone from time to time.
7 Moſt bleſſed Lord, grant that I may,
thy mercie ſweet obtaine,
And that right ſoone thou me releaſe
from my deſerued paine.
8 With great repentance doe I call,
my hope aſſureth me,
Thou wilt forgiue me all my ſinnes,
becauſe I truſt in thee.
9 I know that thou art nigh to all,
that call vpon thy name,
And wilt direct their ſteps aright,
that craue of thee the ſame.

Notam fac mihi viam in qua ambu-

10 *Wherefore, good Lord, ſhew me the way*
I ought for to walke in,

For

For I my soule haue lifted vp,
to thee with all my sinne.
11 Lord, many times indeede thou hast
directed me the way,
And I haue purpos'd in my selfe
no more to goe astray.
12 Yea, when I haue repentant beene,
and vowed in my hart
Thy law for to obserue and keepe,
and neuer to depart.
13 The diuell my daily enemie
contriu'd the matter so,
That his deceit, yet I was ware,
gaue me the ouerthrow.
14 And Lord, without assistance thine,
he vanquish will yet long
All the kingdomes vpon the earth,
he is become so strong.
15 *Deliuer me from all my foes,*
for vnto thee I fly,
And giue me strength, my God to doe
thy will effectually.
16 For of my selfe no power I haue
to doe the good I should,
Ne for to wish or thinke the good,
that very faine I would.
17 Thy mercy onely Lord, it is
by which I must preuaile,
For man without thy helpe and aide,
of purpose needs must faile.

Iem quia ad te leuaui animam meam.

VER. 9.
Eripe me de inimicis meis, domine ad te confugi.
VER. 10.
Doce me facere voluntatem tuam, quia Deus meus es tu.

18 Thou

28 Thou hast with reason and with will,
indued me I know;
But will (of force) without thy grace,
must reason ouerthrow.

Spiritus bonus deducet me in terram rectam.

29 *Wherefore Lord let thy holy spirit,*
conduct me in the way:
Vnto the land of righteousnesse
I thee beseech and pray.

30 Where thine elect and chosen sort,
thy brightnesse shall behold,
With such heauenly felicitie
as cannot here be tolde.

31 Not that I haue deserued Lord,
for to possesse the same,
But for thine endlesse mercies sake,
and for thine holy name.

VER. 1. Propter nomen tuum Domine.

32 Thou wilt not Lord, the death of him
that daily doth offend,
But that he rather doe conuert,
and so his life amend.

33 This is thy will, this is thy minde,
though I a sinner be,
If by repentance I doe turne,
then wilt thou turne to me.

Viuificabis me in equitate tua.

34 And then shall I receiued be,
and be reuiu'd againe,
And through thy equitie be freed
of euerlasting paine.

35 For whereas I by sinne am dead
spiritually to say,

I shall bethinke me of the same,
and for thy mercy pray.
26 My bodie now by nature weake,
shall then in strength arise,
And shall in glorie shine more bright,
then doth the sunne in skies.
27 Where now the same O Lord is given
to lust and lewd delight,
Shall then arise all spirituall,
and yeeld to reasons might.
28 No grossenes then but that it may,
pierce through the thickest stone;
And as for things corruptible,
it shall haue minde of none.
29 Immortall it shall euer be,
Impassible withall:
Betweene the bodie and the soule,
shall then no strife befall.
30 Thus Lord, *thou shalt bring forth my soule*
from troubles all that be,
And shalt mine enemies destroy,
through mercy shewed to me.
31 *Thou shalt them vtterly confound,*
that doe my soule molest,
For I by grace thy seruant am,
and in thy mercy rest.
32 Good Christ which gauest thy life for me
and suffredst on the tree:
Preserue my body and my soule,
and mercy haue on me, Amen.

FINIS.

Educ de tribulatione animam meam.
Verse. 12.
Et in misericordia tua disperdes inimicos meos.
Et perdes omnes qui tribulant animam meam, quoniam ego seruus tuus sum.

BODLEIANA

A Handfull of *Honiſuckles.*

Gathered by *William Hunnis*, one of the Gentlemen of her Highneſſe Chappell, *and Maiſter to the* Children of the *ſame.*

Prepared with faith, confirmed with hope, and furniſhed with loue, Approach and pray: ſo thou below ſhalt pleaſe the Lord aboue.

Newly printed by *Humfry Lownes.* 1609.

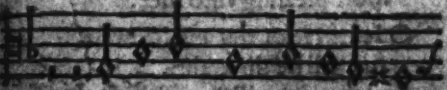
Prou. 5. 26.

The Lord is absent very farre,
from such as be vnrust.

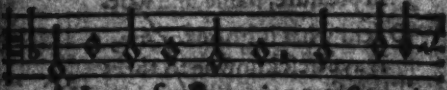
But he doth heare the righteous pray,
(because in him they trust.)

Certeine ſhort and pithie *praiers vnto Ieſus Chriſt* our Sauiour.

The daie ſhall come (ſaith Chriſt)
and that ſhall many ſee,
Who calls vpon my name,
ſhall ſurelie ſaued bee.

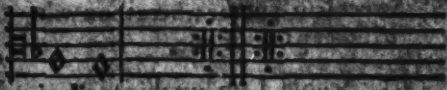


O Iesv meeke, ô Iesv ſweet,



ô Iesv ſauiour mine, moſt grati-

ous Iesv to my call, thy gratious eares



incline.

I know good Ieſus yer I ſpeake,
thou knoweſt what I would haue:
Ieſu thy grace I know it is,
that bids me mercy craue.

O Iesu deare whose precious bloud
was shed on crosse of tree,
Sweet Iesu for thy passion sake,
haue mercy now on me. Amen.

O Iesu sweet, grant that thy grace,
alwaies so worke with me,
I may desire the thing to doe,
most pleasing vnto thee.

O Iesu meeke, thy will be mine,
my will be thine also,
And that my will may follow thine,
in pleasure, paine, and woe.

O Iesu what is good for me,
is aye best knowne to thee:
Therefore according to thy will,
haue mercy now on me: Amen.

O Iesu deare, doe thou with me,
euen as thy will shall please,
Sweet Iesu, put me where thou wilt,
to suffer paine or ease.

Iesu, behold, I am but thine,
where I be good or ill,
Yet by thy grace I ready am,
thy pleasure to fullfill.

Iesu, I am thy workmanship,
most blessed maist thou bee

Sweet

Sweet Iesu for thy mercie sake.
haue mercy now on me. Amen.

O Iesu meeke, grant that I may
repose my trust in thee:
For thou sweet Iesu art the peace,
and true tranquillitie.

Thou Iesu art the very peace,
and quietnes of minde,
The onely rest vnto the soule,
that shall thy fauour finde.

Wherefore sweet Iesu doe vouchsafe,
my soule this peace may see,
And for thy painfull passion sake,
haue mercy now on me: Amen.

O Iesu, if thou doe withdraw
thy comfort for a time,
Let not despaire take hold on me,
for any sinfull crime.

But giue me patience to abide,
thy pleasure and thy will,
For sure thy iudgements all are right,
though I be wicked still.

But yet a promise hast thou made,
to all that trust in thee:
According to which promise Lord,
haue mercy now on me: Amen.

O Ieſu deare giue mee that grace,
I gladly ſuffer may,
What euer ſo thy pleaſure be,
vpon me for to lay.

O Ieſu meeke what thankes ought I
to giue vnto thy name?
Which for my ſinnes to ſet me free,
haſt ſuffred death and ſhame.

O Ieſu ſweet, my wickednesſe
I doe confeſſe to thee;
Wherefore as thou haſt promiſed,
haue mercy now on me: Amen.

O Ieſu ſweet, a little thing,
ſomtime doth vexe me ſore,
And makes me ſlow to giue thee thāks:
ah woe is me therefore.

Ieſu, againe, ſomtime I thinke,
ſtill ſtrongly for to ſtand,
But when a little trouble comes,
I ſtrait fall vnder hand.

Thus Ieſu ſee, a ſmall thing makes
temptation great to be.
My weakenes Ieſu doe behold,
and mercy haue on me: Amen.

O Ieſu Chriſt in all things now,
aſſiſt me with thy grace,
And make me ſtrong with heauenly
while life I haue and ſpace. (ſtrength,

Ieſu

Iesu let not mine enemie,
the feend ne yet the flesh,
Preuaile, though still they me assaile,
from day to day afresh.

But Iesu strengthen thou my spirit,
it may the victor be,
And for thy tender mercies sake,
haue mercy now on me: Amen.

O Iesu, who shall giue me wings,
of perfect peace and loue,
That I therewith from hence may flie,
and rest with thee aboue?

O Iesu when shall I ascend,
and feele how sweet thou art,
And leaue the earth, and loue thee best,
with all my soule and heart?

Sweet Iesu when thy pleasure is,
the time is knowne to thee:
But now and then, O Iesu deere,
haue mercy Lord on me: Amen.

O Iesu, King of glory great,
the comfort of vs all:
We wander here in wildernesse,
and euery day doe fall.

Sweet Iesu come and visit me,
my heauy soule make glad,
Which now through sin in prison lies,
all heauy, sicke, and sad.

Good Ieſu with thy preſence ſet
my ſoule at libertie,
And for thy bitter paſſion ſake,
haue mercy now on mee: Amen.

11 O Ieſu oft it greeueth me,
and troubleth ſore my mind,
That I ſo weake and fraile am found,
to wander with the blind.

O Ieſu deere, thou lasting light,
whoſe brightnes doth excell,
The clearenes of thy beames ſend down
within my heart to dwell.

O Ieſu quicken thou my ſoule,
that it may cleaue to thee,
And for thy painefull paſſion ſake,
haue mercy now on me. Amen.

12 O Ieſu, grant I may reſigne
my ſelfe vnto thy will,
And that I may my ſelfe forſake,
and cleaue vnto thee ſtill.

O Ieſu grant that I may haue,
of ioy and inward peace,
And of the paines I haue deſeru'd,
good Ieſu me releaſe.

Sweet Ieſu giue me inward ioy,
my ſoule to feede on thee,

And for thy tender mercies ſake,
haue mercy now on me: Amen.

O Ieſu ſweet, I know I am 13
but vanitie and ſinne,
Vnconſtant as the wind that blowes,
and euer ſo haue bin.
Whereof then Ieſu may I brag?
or what haue I to ſaie?
Shall I of men ſeek to be prayſd?
or yet extold for aie?
No, Ieſu ſweet: the true praiſe is,
for to be praiſd of thee;
Wherefore good Ieſu weigh my caſe,
and mercie haue on me. Amen.

O Ieſu, thou my glory art, 14
in thee will I reioyce;
And not, good Ieſu, in my ſelfe
nor yet in that mans voice,
That worldly honour may me giue,
to ſet me vp on hie,
To rule among the ſonnes of men,
and ſit in dignitie.
Theſe are but ſhadowes to compare
to glorie that ſwith ſhed
Sweet Ieſu for thy glorie ſake,
haue mercie now on me, Amen.

25 O Iesu, here in earth we liue,
and soone deceiued are, (yeeld,
With vaine delights the world doth
wherein we run too far.
But yet, sweet Iesu, if I could
behold my selfe right well,
I should good Iesu plainely see,
and therein truely tell
The troubles that are taine on me,
were for offending thee.
For which offence I pardon craue,
haue mercy Lord on me. Amen.

26 O Iesu Christ, vnder whose power,
is both the sea and land,
Arise and helpe me to defend,
by power of thy strong hand.
From such as lurke and lie in waite,
and seeke to doe me wrong.
Sweet Iesu, see, how weake I am,
and how that they be strong.
Iesu make haste and come with speed,
my trust is all in thee:
And therefore Iesu helpe me now,
and mercie haue on me. Amen.

27 O Iesu, comfort mine exile,
assuage my dole and griefe,
With

With thee to be is my deſire,
mine onely cheefe releefe.

Ieſu, the pleaſures of this world,
they may not long indure:
And he that puts his truſt therein,
ſhall finde them all vnſure.

Sweet Ieſu grant that I may haue,
mine onely ioy in thee:
And for thy bloudy paſſions ſake,
haue mercy now on me: Amen.

O Ieſu Chriſt that haſt me made,
and with thy bloud me bought,
Suffer me not to be condemn'd,
whom thou haſt made of nought.

O Ieſu milde, in time of neede,
thy mercy doe beſtow,
And in thy iuſtice iudge me not;
nor doe thy rigor ſhow.

O Ieſu in extreamitie,
I doe apeale to thee.
Wherefore ſith that I truſt in thee,
haue mery now on me: Amen.

O Ieſu ſweet, for heauenly things,
I often ſeeke to finde;
But then affections of the world,
doe backward plucke my mind.

Againe, I ſeeke for to ſubdue
th'affections that doe riſe,
But to my ſpirit they will not be
ſubiect in any wiſe.

Thus Ieſu meeke thou ſeeſt I ſtriue,
and all to bee with thee,
Wherefore good Ieſu make me ſtrong,
and mercy haue on me: Amen.

O Ieſu, many times I pray,
and call vpon thy name:
When that my heart is farre away,
alas I more to blame.

And that good Ieſu comes to minde,
that cuſtome often beought,
Whereby the praiers that I make,
be vaine and turne to nought.

Sweet Ieſu pardon and forgiue,
when I ſo pray to thee,
And for thy endleſſe mercie ſake,
haue mercy Lord on me: Amen.

O Ieſu be not long away,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my heart.

Send forth the burning flames of loue,
cleane to conſume, for aye,

The

The cloudy fancies of my minde,
which trouble me alway.

Good Ieſu gather all the powers,
of my poore ſoule to thee,
And make me to refuſe the world,
and mercy haue on me: Amen.

O Ieſu milde thine eare bowe downe, 22
and ponder my deſire,
Deale not with me as I deſerue,
to puniſh in thine ire.

But me defend, O Ieſu meeke,
through mercy great of thine,
From dangers ſuch as may befall,
this ſinfull ſoule of mine.

O Ieſu, hide not now thy face,
from him that calls on thee,
But Ieſu for thy bitter death,
haue mercy now on me: Amen.

O Ieſu ſweet with mercy now, 23
reforme that is amiſſe,
And with the ſtrēgth of thy great grace,
ſend light where darknes is.

Good Ieſu from my ſecret faults,
doe make me cleane and bright,
And from preſumptuous ſinnes, O Lord
defend me through thy might.

Good

Good Iesu cast my youthfull sinne,
behinde thy backe to be,
And for thy tender mercies sake,
haue mercy now on me. Amen

24 O Iesu, shut not vp my soule,
with those that goe astray:
But let the shadow of thy wings,
my soule protect alway.

Good Iesu turne thee vnto me,
and clense me from my sinne.
Sweet Iesu Christ doe not behold,
how wicked I haue bin.

But thinke vpon thy mercies great,
though I vnworthy be,
And for thy painfull passion sake,
haue mercy now on me. Amen.

25 O Iesu sweet giue me an heart,
that is contrite and pure,
A body chaste that humble is,
and constant to endure.

A mind that is with heauenly ioyes
repleat through thy great grace,
A soule likewise to magnifie
thy praise in euery place.

O Iesu for thy mercie sake,
let these proceede from thee:
And then no doubt I shall be sure,
thou mercy hast on me. Amen.

Cer-

Certaine bleſſinges promiſed by God vnto all thoſe that doe loue and feare him. Deut. 28.

WHo hearkens to the voice of God,
and doth his law fulfill,
Shall bleſſed be, in towne and field,
with mercy and goodwill.

His fruit ſhall likewiſe bleſſed be,
that from his loines ſhall ſpring:
His corne and cattell ſhall increaſe,
with plentie of all thing.

His oxen and his flockes of ſheepe,
ſhall bleſſed be with ſtore.
His going out, and comming in,
ſhall bleſt bee euermore.

His enemies that ſhall ariſe,
ſhall fall before his face,
And flee for feare as doth the beaſt;
the hunter hath in chaſe.

His houſes that be made for ſtore,
with great increaſe ſhall grow.
And euery thing he takes in hand,
ſhall bleſſed be alſo.

Vouchſafe good God to giue me grace,
ſo to direct my minde,

As by the ſame in time of neede,
I may thy bleſſings finde, Amen.

A meditation when ye goe to bed.

O Lord my God, I wandred haue,
as one that runnes aſtray,
And haue in thought, in word, in deede,
in idlenes and play,

Offended ſore thy maieſtie,
in heaping ſinne to ſinne,
And yet thy mercy hath me ſpar'd,
ſo gratious haſt thou bin.

O Lord my faults I now confeſſe,
and ſorie am therefore:
But not ſo much as faine I would,
O Lord what wilt thou more?

It is thy grace muſt bring that ſpirit,
for which I humbly pray,
And that this night thou me defend,
as thou haſt done this day.

And grant whē theſe mine eies & toong
ſhall faile through natures might,
That then the powers of my ſoule,
may praiſe thee day and night, Amen.

A meditation at your vp-vprising.

O Lord, this night who haſt me kept,
from dangers all that be,
And haſt me giuen of reſt and ſleepe.
ſo much as pleaſeth thee:

Where other of my brethren poore,
of better life than I,
Doe wander vp and downe the ſtreets,
and harbourleſſe doe lie.

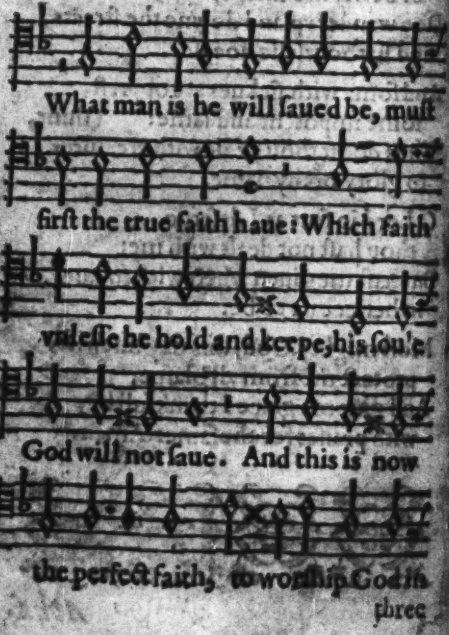
And ſome with ſicknes are oppreſt,
ſome impotent and lame: (thine,
Thus dooſt thou deale with creatures
to glory of thy name.

O Lord in ſort as I deſerue,
thou haſt not dealt with me;
But haſt me giuen wherewith to liue,
in better caſe to be:

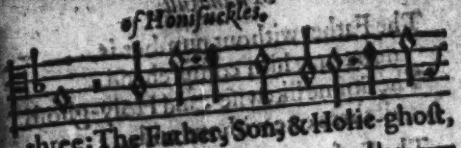
Moſt mighty God, this day likewiſe,
protect me from all blame,
And giue me grace I thankfull be,
with praiſes for the ſame: Amen.

Athanasius his Creed, com- monlie called, *Quicunq; vult.*

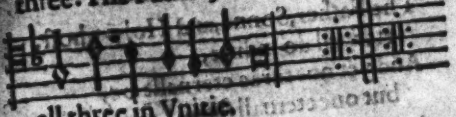
By faith we please the Lord,
by faith we are set free,
By faith we worke the will of God,
faith will not idle bee.



three



three: The Father, Sonn, & Holie-ghost,



all three in Vnitie.

The persons neither to confound,
nor substance to diuide.
For he that shall so thinke of them,
from perfect faith is wide.
For, of the Father, of the Sonne,
and of the holy Ghost,
Be persons three in seuerall,
and all in might be most.
The Father, Sonne, and holy Ghost,
in Godhead equall be,
In glory like, and so in might,
and so in maiestie.
Such is the heauenly father is,
such is the Sonne also,
Such is likewise the holy Ghost,
all three one God, no mo.
The Father was vncreated,
so was the Sonne likewise,
The holy Ghost vncreated,
of all one for to deuise.

The

The Father without number is,
none may him comprehend,
The Sonne likewise, and Holy-ghost,
all three one without end.

The Father, Sonne, and Holy-ghost,
eternall do indure,
And yet not three eternalls be,
but one eternall sure.

Not three in number do exceede,
nor three vnmade certaine,
But three in one and one in three,
for euer do remaine.

The Father, Sonne, and holy-Ghost,
omnipotent be all:
And yet not three omnipotents,
but one beleeue we shall.

The Father God, the Sonne is God,
the Holy-ghost also:
And yet three Gods we shall not say,
of Gods but one no mo.

The Father Lord, the Sonne is Lord,
and Holy-ghost is Lord,
Yet not three Lords but one in three,
and three in one accord.

For like as we compelled be,
by Christian verite,
Each person of them to confesse,
both God and Lord to be:

So

So are we by the ſame forbid,
in any wiſe to ſay,
Three Gods to bee, or yet three Lords,
but three in one alway.

The Father is not created,
begot nor made of none,
The Sonne ne made nor created,
begot of him alone.

The Holy-ghoſt is from them both,
ne made, create, nor got,
But from the Father and the Sonne,
proceeding had wee wot.

So then there is of Fathers one,
not Fathers three, wee ſee:
One Sonne, not three, and ſo likewiſe
one Holy-ghoſt to bee.

And in this holy Trinitie,
is none more great than other:
But that the whole three perſons be
coequall altogither.

So that in all as foreſaid is,
the Vnitie in three,
And Trinitie in Vnitie,
ought worſhipped to bee.

Yet furthermore it needfull is,
vnto ſaluation,
That we beleeue of Ieſus Chriſt,
the incarnation.

The right faith is, that we beleeue,
and with one mouth foreshow,
That Iesus Christ the sonne of God,
is God and man also.

God, of his fathers substance is,
begot yer world was wrought:
And man by flesh and bloud he tooke,
of hir who forth him brought.

Both perfect God, and perfect man,
is he without diuiding:
And of a reasonable soule,
and humane flesh abiding.

Hee to the Father equall is,
touching his deitie:
But he is lesse then father is,
by his humanitie.

Who though he be both God & man,
yet one is he, not twaine:
That is to say, one Iesus Christ,
for euer to remaine.

One, not by turning Godhead his,
into the flesh wee see:
But taking manhood vnto God,
by power of Deitie.

One, yet not by confusion
of this his substance sure:
But by vnitie of person,
which euer shall endure.

For as the reaſonable ſoule,
and fleſh one man doe make:
So God and Man is but one Chriſt,
which ſuffred for our ſake;

And then deſcended into hell,
the third day roſe againe,
From death to life: this hath he done,
mankinde to rid from paine.

And after this aſcended he,
vnto the heauens on hie,
And on his fathers right hand ſits,
one God eternally.

From thence he ſhall come down againe
a rightfull iudge to bee,
To iudge the liuing and the dead,
as he their workes ſhall ſee.

At whoſe deſcending all ſhall riſe,
in twinkling of an eye,
And with his fleſh ſhall him behold,
in throne of maieſtie.

Then they that haue done righteouſlie,
ſhall heauen haue for their hire,
And they that haue done wickedly,
haue euerlaſting fire.

This is the true and perfect faith,
all Chriſtians ought to haue,
Which faith vnleſſe we doe beleeue,
our ſoules God will not ſaue.

Praiſe wee theſe perſons three in one,
and likewiſe one in three;
As from the firſt hath bin, now is,
and euermore ſhall be: Amen.

A meditation to be ſaid of women with Child.

In time of trouble call on mee,
And I will then deliuer thee.

THe time drawes nie,
of bitter painefull throwes,
How long I ſhall
the ſame indure, God knowes.
O Lord my God
I humbly aske of thee,
Make haſte ſweet Chriſt,
and ſafe deliuer me.
Although my ſinne
deſerued haue right well,
Such paine as this;
yea more then tongue can tell:
Yet ah, my God
turne not away thy face,
Nor me forſake,
in this ſo ſharpe a caſe.
This wombe, and fruit,
that ſpringeth in the ſame
Haſt thou create,
to glory of thy name.

Oppreſt with paine,
O Lord when I ſhall be,
Make leſſe the ſame,
ſo much as pleaſeth thee,
And grant good God,
thy creature may proceede,
Safely on liue,
with mercy at my neede.
In Chriſtes name,
I will my trauell ſhow;
Now Holy-ghoſt,
come comfort me in woe;
Come Father deere,
and let thy power deſcend,
O Ieſu Chriſt,
thy mercies greate extend.
Ah God; behold
my dolor and my ſmart,
Sweet holy Ghoſt,
my comforter thou art,
Take part with me,
and heare my wofull crie.
Exaudi me,
miſerere mei. Amen.

A

A meditation to be deliuered from sinne.

O Lord my God,
I humbly beseech thee,
And Iesus Christ,
thine equall in deitie,
With holy Ghost
of like power in maiestie,
And three in one,
and likewise one in three,
Which is to say,
one blessed Trinitie:
Grant that the power,
of thy diuinitie,
May in this life
alway deliuer me,
From fornication,
and adulterie,
From wicked sort,
of vncleane company,
From sudden death,
and cursed blasphemie,
From vaine glorie,
and hypocrisie,
From malice, hatred,
and crueltie,
From the detestable,
and great enormitie,
Of sedition and
priuie conspiracie:

From all falſe doctrine
and hereſies:
From pride in heart
and vanitie:
From peſtilence, famine
and bloud-thirſtie:
From luſt deſert,
of ſlander and infamie,
From filthy ſinne,
and vile iniquitie.
And when as I
vpon thy name ſhall crie;
Heare my requeſt,
and grant me thy mercy, Amen.

A praier for the King's moſt excellent Maieſtie.

O King of heauen, of earth, of ſea,
and all things elſe beſide,
Vnder whoſe power, & in whoſe hands,
the hearts of Kings abide:
Vouchſafe to guide our gratious King,
thy ſeruant Iames aright, (raigne,
That hee in peace with health may
and gouerne through thy might
And when thy godly will ſhall bee,
to end his liuing daies,
His ſoule may then with Angels thine,
ſound forth thy endleſſe praiſe. Amen.

A thankeſgiuing before meate.

FOR foode ſuch as we find,
let vs giue thankes therefore,
And not forget the poore to feed,
with ſome part of our ſtore.
Let all our talke be ſuch,
whereby no grudge may grow,
Our ſelfe well eaſ'd, & God beſt pleaſ'd
Chriſt grant it may be ſo.

A thankeſgiuing after meate.

THou God be praiſed for the foode,
we haue receiu'd from thee;
And giue vs grace a life to lead,
more thankfull for to be.

FINIS.

The poore Widowes Mite:

Gathered by *William Hunnis*, one of the Gentlemen of hir Highnesse chappell, and Master to the children of the same.

Who knocks with hope, and craues in faith,
shall haue their iust requests,
By loue who seekes, the way shal find
to port of quiet rest.

Newly imprinted by
H. Lownes.
1609.

To the Queenes Maieſties Highneſſe.

E Except your Highnes well allow
this gift of humble mind,
L Lacke ſhall my hope the gladſome fruit,
it fought thereby to finde.
I If gift with giuers loyall hart
your Maeſtie will trie,
Z Zeale more than gift ſhall triumph then,
before your princely eie.
A A Perſian prince, in gratious part,
tooke water of the Well,
B Becauſe he ſaw the giuers zeale,
the giuers gift excell.
E Euen ſo my zeale, renowned Queene,
equiualent is with his,
Th Though I offence commit to giue
ſo ſlender gift as this.
R Remembring yet your princely wont,
of clemencie with all,
E Example ſuch hath boldned me,
vpon my knee to fall.
G Great gifts of gold, and gems of price,
poore *Hanno* would preſent,
I If he them had, in ſtead whereof
hee praies this may content.
N New yeere, and many God you ſend,
in health with peace to raigne,
A And after when your ſpirit departs,
with Chriſt it may remaine.

Your Highnes lobell faithfull and
moſt humble obedient ſeruant,

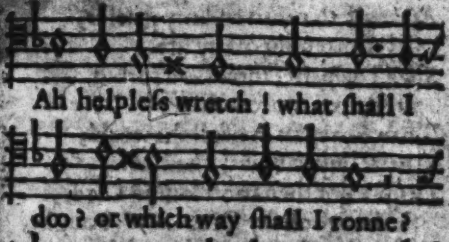
W. H.

The Author.

WHo seekes with workes alone to win
the life that shall remaine,
I Is farre deceiu'd: for if't be so,
then Christ hath dide in vaine.
LL Let our good workes our faith declare,
by faith we are made free,
I It comes from God, that goodnes is,
no good at all in me.
A As man himselfe vnable is,
in thought to please the Lord,
M Much lesse to worke or doe the deede,
that might his health accord.
H Here I professe one God to serue,
from secret search of heart,
V Vnto his sacred word to cleaue,
and neuer to depart.
N No time my Prince or Magistrate,
by will for to offend,
N My wish I worse vnto my foe,
than to my very friend.
I In Christ by faith, by no meanes elfe,
my righteousnesse doth flow,
S Such was his loue, such is my faith,
and euen shall be so.

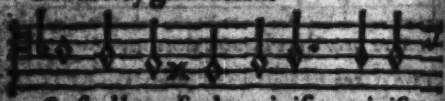
The Poore Widowes Mite.

The first Meditation.

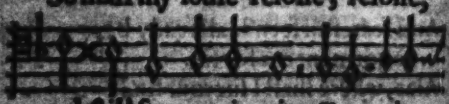


The gates of hell wide open ſtand,
for to receiue me in,
And fearefull feends all ready be,
to torment me for ſin.
Alas, where ſhall I ſuccour find?
the earth doth me denie,
And to the ſacred heauens aboue,
I dare not lift mine eye.
If heauen and earth ſhall witneſſe be,
againſt my ſoule for ſin,

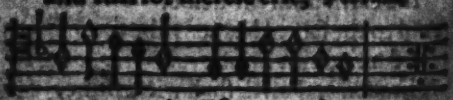
Vntimely birth (alas) for me,
much better then had bin.
And now despaire approcheth fast,
with bloudy murdring knife,
And willeth me to end my griefes,
by shortening of my life.
Shall I despaire? thou God forbid,
for mercy more is thine,
Than if the sinnes of all the world,
were linked now with mine.
Despise not then most louing Lord,
the image of thy face, (bought,
Which thou hast wrought and deerely
with goodnes of thy grace.
And sith the bloudy price is paid,
and bitter paines all past;
Receiue my plaints, accept my spirit,
and mercy grant at last.



So shall my soule reioise, reioise,



and still for mercie crie, *Peccaui.*



Pecca——ui, Miserere mei.

The

The 2. Meditation.

THou God that rul'st and raign'st in
that flesh cannot attaine, (light;
Thou God that know'st the thoughts of
are altogether vaine; (men,
Thou God whom neither tongue of
nor Angell can expresse: (man
Thou God it is that I doe seeke,
thou pitie my distresse.
Thy seat, O God, is euery where,
thy power all powers transcend,
Thy wisdome cannot measured be,
for that it hath no end.
Thou art the power and wisedome too,
and sole felicitie,
But I a lumpe of sinfull flesh,
nurse of iniquitie.
Thou art by nature mercifull,
and mercy is thy name;
And I by nature miserable,
the thrall of sinne and shame.
Then let thy nature, O good God,
now worke his force in me,
And clense the nature of my sinne,
and heale my miserie.
One depth good Lord, another craues
my depth of sinfull crime,
Requires thy depth of mercy great,
for sauing health in time.

Sweet Christ grant that thy depth of grace,
may swallow vp my sin,
That I thereby may whiter be,
than euer snow hath bin.
So shall my soule reioyce, reioyce,
and still for mercy crie,
Peccaui, peccaui,
miserere mei.

The 3. Meditation.

BEfore thy face and in thy sight,
haue I, denoid of shame,
O Lord transgressed willingly,
I doe confesse the same.
Yet was I loth that men should know,
or vnderstand my fall, (thee
Thus fear'd I man, much more than
thou righteous iudge of all.
So blind was I and ignorant,
yea rather wilfull blind,
That sucke the combe, & knew the Bee
had left the sting behind.
My sinnes, O God, to thee are knowne,
there is no secret place,
Where I may hide my selfe or them,
from presence of thy face.
Where shall I then my selfe bestow?
or who shall me defend?
None is so louing as my God;
thy mercies haue no end.

In-

Indeede I grant and doe confesse,
my sinnes so heinous be,
As mercy none at all deserues:
but yet thy propertie
Is alwaies to be mercifull,
to sinners in distresse;
Whereby thou wilt declare and shew,
thy great almightinesse.
Haue mercy Lord on me therefore,
for thy great mercie sake;
Which eam'st not righteous men to call
but sinners part to take:
Wherefore my soule be glad, be glad,
and cry incessantly,
Peccaui, peccaui,
miserere mei.

The 4. Meditation.

MOst gratious God, do not behold,
the number of my sins,
Ne yet consider with thy selfe,
how wicked I haue bin;
But rather thinke I am but dust,
or as the withered hay,
Which flourisheth to day in field,
to morrow shorne away.
My flesh rebels against the spirit,
my spirit too weake is found,
By sin conceiu'd in mothers wombe,
my soule first caught hir wound.

My

My flesh is fraile, too weake and vaine,
to doe the thing I should,
And what I would not, that doe I,
contrarie that I would.
Thou seest, O Lord, how weake I am,
not able for to stand,
Without the succour, helpe and aide,
of thy most mighty hand.
And what is he that will not stay
the man that's like to fall,
Or will refuse the sicke to helpe,
for helpe when he doth call?
If thou wilt lay vnto my charge,
the burden of my sin,
O Lord, the conquest is but small,
that thou thereby shalt win.
For why, thy glory and thy praise,
in mercy doth consist,
Vnto the which I yeeld my selfe,
to doe with, what thou list.
My soule shall trust in thee, in thee:
and still for mercy crie,
Peccaui, peccaui,
miserere mei.

The 5. Meditation.

IF I demaund what mercy is,
thou God wilt answere me,
That mercy is th'abundance great
of thy diuine pitie.

Where-

Wherewith thou viewſt th'afflicted ſort
that on the earth doe lie:
And what is this compaſſion then,
but proofes of thy mercie?
Our fathers old the ſame haue felt,
and now in reſt doe raigne,
And thou art ſtill the ſelfe ſame God,
for euer to remaine.
Our fathers were conceiu'd in ſin,
and ſo are wee likewiſe:
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe?
One faith in Chriſt we all profeſſe,
one God in perſons three:
As thou compaſſion hadſt on them,
compaſſion haue on me.
Ponder, O God, my hearts deſire,
moſt humbly doe I craue,
And doe away all my miſdeedes,
and ſo compaſſion haue.
And as of ſinners, many a one,
whoſe number is vnknowne,
Thou didſt vouchſafe to draw to thee,
and make them all thine owne:
So now vouchſafe moſt gentle God,
likewiſe to draw me in,
And make me righteous by thy grace,
forgiuing me my ſin,
So ſhall my ſoule reioyce, reioyce,
and ſtill for mercy cry,

Percant.

Peccaui, peccaui,
miserere mei.

The 6. Meditation.

Most mighty God, I doe confesse,
ten thousand times and more,
Thou hast me washed from my sinne,
and salued still my sore:
But I through sin am falne againe,
and fowler now am made,
Than euer was the filthy swine
with mier ouerlade.
How oftentimes shall wee forgiue,
each other that offend:
Seuentie times seuen, the scripture saith,
which signifies no end.
If man to man such fauour shew,
that wretched caitiues be,
How much more thou, O gratious God
to them that call on thee.
It is thy nature to forgiue,
my nature can but fall:
Though thou be iust in all thy workes,
thy mercie passeth all.
What time a sinner doth repent,
and turnes to thee at last,
All sinnes foredone thou wilt forget,
thy promise so hath past.
Behold, O God, I turne to thee,
with sorrow for my sin,

And doe repent euen from my hart,
that I so lewd haue bin.
Now wash me Lord yet once againe
with fountaine of thy grace,
That I among thy sacred Saints,
with thee may haue a place.

My soule shall trust in thee, in thee:
and still for mercy crie,
Peccaui, peccaui,
miserere mei.

The 7. Meditation.

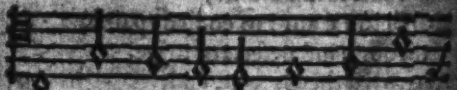
LIke as the guiltie prisoner stands,
before the iudge so tride,
With quaking breath, & shiuering limbs,
his iudgement to abide:
Euen so, O God, before thy face
in fearefull state I stand,
And guilty crie to thee my iudge,
and now hold vp my hand.
Nothing haue I to plead for life,
no goodnes is in me:
Of sinne, deceit, and wickednesse,
guiltie, good Lord, guiltie.
Thus by thy righteous doome, O God,
and sacred law diuine,
Condemn'd am I to endlesse paine,
through iust deserts of mine.
Alas, what then is to be said,
or what is to be done:

For

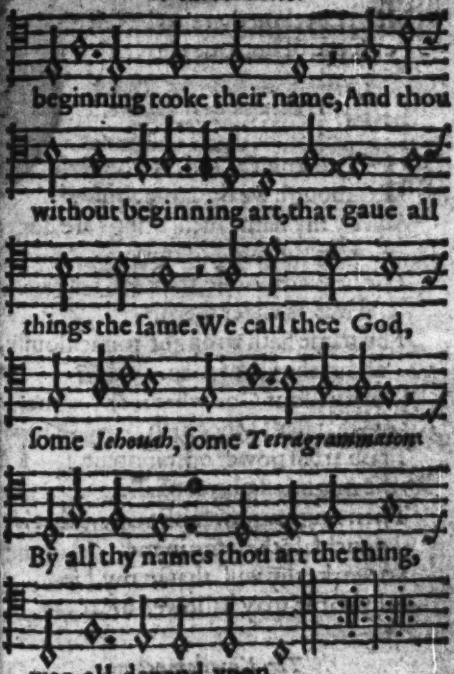
For mercy yet will I appeale,
to Iesu Christ thy Sonne,
For neuer yet hath it beene h eard,
since first the world began,
That Iesu Christ did turne his face,
from any sinfull man,
Which vnto him, for mercy came,
with sad repentant mind:
O Lord shall I then be the first,
that shall no mercy find?
Shall I be he thou wilt despise,
that humbly comes to thee?
No no, sweet Christ thy promise is,
for to deliuer mee.
Wherefore my soule be glad, be glad
and cry incessantly,
Peccaui, peccaui,
miserere mei.

Verses vpon the Lords Praier.

Our father which art in heauen.



A thing thou art frō which all things begin-



We be thy ſonnes, thy children deare,
and heires of kingdome thine:
By which we doe preſume and ſaie,
our Father moſt diuine,
Which art in heauen, deuoid of ſhape
that reaſon can deuiſe,

Ne

Ne yet art thou there to be felt,
or ſeene of humane eies.

Hallowed be thy name.

THy name, O God, is wonderfull,
though we the ſame abuſe,
And by thy name ſuch things are done,
as make the mind to muſe.
The heauens aboue, the earth below,
and waters vnder them,
Thy name hath wrought miraculouſly,
all for the vſe of men.
O maruellous God what is thy name?
or what ſhall I thee call;
Thou art in power omnipotent,
the mightieſt powr of all.
Then mighty power of powers that is,
vouchſafe the ſame in me;
So worke thy will, that in my life
thy name may hallowed be.

Thy Kingdome come.

THy Kingdome euerlaſting is,
in truth and equitie,
In fauour, loue, and righteouſneſſe,
to all in miſerie.
Bow downe the heauens, O mighty king
whereby thy grace may fall,

That this thy kingdome might descend
into the hearts of all.
So shall our sinnes be driuen away,
our flesh made tame also,
And we found righteous in thy sight,
a perfect life to show.
Vouchsafe to grant, O heauenly King,
this blessed worke may bee,
Thy kingdome still to dwell in vs,
and wee to dwell in thee.

Thy will be done in earth, as it is in heauen.

THy will is good, our will is naught,
thy will be therefore done,
Such was thy will, that Iesus Christ,
thy deere and onely Sonne,
Should teach thy will to sinfull flesh,
our wicked lusts to kill:
And he thy will vpon the crosse,
the same did there fulfill.
O heauenly Father let thy will,
in earth fulfilled be,
Among vs men as with thy Saints,
in heauenly hierarchie.
And grant thy will so worke in vs,
that we thy will confesse,
In word, in life, in faith, in loue,
and perfect holinesse.

Giue vs this day our daily bread.

THy word, thy truth, & Chriſt thy ſon
is bread that we ſhould haue;
Vouchſafe our ſoules may feed thereon,
moſt humbly wee doe craue.
For man doth not by bread alone
paſſe forth his vitall daies,
But by each worde thy mouth proceeds
vnto thy endleſſe praiſe.
Fix in our harts thy ſweet ſonnes death,
and ſuch impreſſion make,
As we thereby may cheerefull be,
to ſuffer for his ſake
Such croſſe as pleaſeth thee to lay
vpon our backes to beare;
With ſhield of faith to bide the brunt,
againſt all worldly feare.

And forgiue vs our treſpaſſes as we forgiue them that treſpaſſe againſt vs.

WE know forgiuenes is at hand,
when we for mercie call;
If we each other doe forgiue,
thou wilt forgiue vs all.
Such promiſe haſt thou made, O God,
from which thou will not ſweruе.

And

nd yet it lies not in our power,
the ſame for to defende,
o weake is man, ſo feeble too,
nor able once to minde (deed
he thought that's good, or doe the
that might thy mercy find.
his will thy grace muſt worke in vs,
our brethren to forgiue.
Which grant, O God, that we therwith,
in reſt with thee may liue.

And lead vs not into temptation.

ANd though temptation needfull be
thy ſeruants ſtrength to trie,
nd that our ſinnes and wickednes,
by faith away doe flie:
et Lord thy grace the ſame doth work
whereby we ſtifly ſtand,
gainſt the world, the fleſh, the diuell,
winning the vpper hand.
hus of our ſelues, alas, too weake,
temptations aye too ſtrong,
hy grace it is, muſt vs defend,
elſe are we throwne along.
ant when by ſin through want of
reat falls wee doe ſuſtaine, (grace,
hat then thy grace might viſit vs,
and reare vs vp againe.

But deliuer vs from euill.

FRom ill that wee by ſinne deſerue,
moſt mighty God defend,
And rid vs free from filthy fall,
of miſerable end.
Withhold thy ſeuere puniſhment,
and let thine eye of grace
Take view vpon th'afflicted ſort,
and helpe our wretched caſe.
From ſurging ſeas of worldly waues,
wherewith we be oppreſt,
Diſcharge and ſet our ſoules on ſhore,
in port of quiet reſt.
So ſhall we then our prayers make,
with conſcience ſafe and ſound,
And by thy grace ſhall able be,
our enemie to confound. Amen.

The Chriſtian faith.

ONe God in perſons three,
and three in Godhead one,
I doe beleeue my ſauing health,
doth reſt in him alone.
The firſt, the Father high,
creator of vs all,

The second is his onely Sonne,
the word whom scriptures call:
The third the Holy-ghost,
of both who doth remaine,
In mighty power, and Deitie,
coequall with the twaine.
The word of loue to vs,
flesh void of sin became,
Of virgins wombe by power diuine,
most pure he tooke the same.
And then for sinfull flesh,
his flesh was sacrifi'd.
By bitter, sharpe, and shamefull death,
as cruell Iewes deuis'd.
His flesh with whips was rent,
his head becrowned with thorne,
His body nailed on crosse of tree,
his hart with speare was torne.
Thus all his blood hee shed,
to death his life made thrall,
To pacifie his fathers wrath,
procurde by Adams fall.
He dyed and was buried,
descended downe to hell.
From death to life he rose againe,
he loued vs so well.
When fortie daies were come,
to heauen ascended he,
To sight from men of Galile,
in faith to vs that be.

From

From whence I doe beleeue,
he shall againe descend,
To iudge all flesh, and of the world
to make a finall end.
The dead from graue shall rise,
the quicke shall changed be,
And euery eye shall face to face,
behold his maiestie.
By grace who hath done well,
with him in heauen shall raigne,
By sinne who hath done wickedly,
in euerlasting paine.

FINIS.

A Dialogue betweene Christ and a Sinner.

CHRIST.

ARiſe from ſinne thou wicked man,
before the trumpe doth ſound:
Leaſt thou among the guiltie ſort,
condemned ſoule bee found:
My ſheepe why doeſt thou perſecute?
my lambs why doeſt thou kill?
My ſelfe why doeſt thou crucifie,
and guiltleſſe blood thus ſpill?
Ariſe, I ſay, ariſe, ariſe.

SINNER.

What fearefull thundering voice is this
that ſoundeth in mine eare?
Which bids me riſe, & brings my ſoule,
and all her powers in feare?

A dialogue betweene

CHRIST.

It is the voice of him thy Iudge,
that shall thy iudger be;
Which bids thee rise while sunne doth shine,
that thou thy selfe maist see.
For after sunne be set in shade,
and darksome clouds appeare;
Too late is then for to arise,
if thou arise not here.
Arise, I say, arise, arise.

SINNER.

O Lord by grace I now behold,
wherein I did offend.

CHRIST.

What made thee thus against my Saints
such cruelty extend?

SINNER.

It was my fault through ignorance,
by which I might not chuse.

CHRIST.

And yet, I say, thine ignorance,
shall not thy faults excuse.

SINNER.

By grace I am repentant made
wilt thou not mercie haue?

CHRIST.

CHRIST.

If thou by grace repentant be,
yet must thou mercie crave.

SINNER.

O Lord blot out my filthy deeds,
and cleanse me from my sinne.

CHRIST.

Arise and walke: thou art made cleane
as thou beleeu'st therein.

Another dialogue betweene Christ and a Sinner, to hasting as the former.

CHRIST.

AWake from sleepe & watch a while,
prepare your selfe to pray,
For I mine Angell will send forth
to sound the iudgement day:
That mine elect and chosen sort
might finde my saying true:
How that the time I shorten will,
for them and not for you.
Awake, I say, awake, awake,

SINNER.

And yet O Lord, the little whelps,
would licke the crums that fall;
The chosen sort are very fewe,
but many doest thou call.

CHRIST.

I call to you that will not heare,
I stretch mine armes at large,
For to imbrace such as doe come,
and all your sinnes discharge.
Wherefore if you refuse to come,
I will you then forsake,
And to my feast will strangers call,
and them my children make.
Awake therefore and rise from sleepe,
awake I say awake.

SINNER.

Not so good Lord, thy mercies farre;
aboue our sinnes abound.

CHRIST.

And yet I will a iusticer,
in iustice mine be found.

SINNER.

Thy promise is to pardon sinne,
and therein art thou iust.

CHRIST

CHRIST.

Your sinnes repent, and pray therefore,
in vaine is els your trust.

SINNER.

O Lord, thy grace must this performe,
or els it cannot be.

CHRIST.

My grace you haue, the same apply,
and blessed shall you be.

SINNER.

Through this sweet grace thy mercie
we humbly doe require. (Lord.

CHRIST.

By mercie mine, I you forgiue,
and grant this your desire. *Amen.*

A conflict betweene the Spirit *and the flesh in the Soule of Man.*

SPIRIT.

MY soule giue eare to me thy spirit,
of that I say to thee:

Forsake the pleasures of thy flesh,
and ioine thy selfe with me:
Thy flesh is filthy, fraile and fond;
and nought but sinne containes,
Whose due deserts through wickednesse
is euerlasting paines.

FLESH.

My soule, not so: great proofe thou hast
of pleasures that I bring,
Of loue, of lust, of liking sweet,
and euery other thing:
Forsake me not but ioine with me,
which am thy flesh and bone,
For I the receptacle am
of all thy powers eath one.

SPIRIT.

If thou after thy flesh wilt goe,
then surely shalt thou die,
If thou wilt walke with me thy spirit,
we will him mortifie.
For thou betweene vs both art placte,
and at thy libertie,
To whether part thou wilt incline,
to liue, or elle to die.

SOVLE.

(Alas) what great conflict is this,
I silly soule sustaine,

Betweene

Betweene the pleasures of my flesh,
and spirit threatned paine:
I grieued am my flesh should lose,
yet glad my spirit might win:
But of the twaine whose part to take,
my doubt is great therein.

SPIRIT.

Thy flesh is disobedient,
vnkind and cruell still.

SOVLE.

Yet I poore soule indifferent,
make neither good nor ill.

FLESH.

Remember my sweet soule,
what flesh hath done for thee.

SPIRIT.

Thy flesh for to subdue,
sweet soule take part with me.

FLESH.

If thou my part wilt take,
we shall the victors be.

SPIRIT.

If thou wilt him forsake,
then heauen is due to thee.

SOVLE.

The spirit makes man religious,
obedient and kinde:
The flesh makes men rebellious
and monstrous beastly blinde:
The soule through power makes them (men,
as Maker hath assign'd,
Wherefore my spitit I ioyne with thee,
with all the force I can.
Away packe hence vnsauorie flesh,
the filthiest part of man.

FINIS.

An humble sute of a repentent sinner for mercy.

Giue eare O Lord to heare
my heauie carefull cries:
And let my wofull plaints ascend,
aboue the starrie skies:
And now receiue the soule,
that puts his trust in thee:
And mercy grant to purge my sinnes,
mercy, good Lord, mercy.
My soule desires to drinke,
from fountaine of thy grace:
To slake this thirst, O God vouchsafe,
and turne not off thy face.
But bow thy bending eare;
with mercie when I crie;
And pardon grant for sinfull life,
mercy, good Lord, mercie.
Behold at length, O Lord,
my sore repentant minde,
Which knocks with faith, and hopes (thereby,
thy mercy great to finde,
Thy promise thus hath past,
from which I will not flie,
Who doth repent trusting in thee,
shall tast of thy mercie.
Mercie, good Lord, mercie, mercie.

Another to the ſame effect.

BEhold O God the wretched ſtate,
my ſilly ſoule is in
How ſo oppreſt and ouercharg'd,
with foule and filthy ſinne.
Behold likewiſe the priſon foule,
I meane my baned breaſt,
Where wickednesſe and ſinne abounds,
and breeds my ſoules vnreſt.
Behold, O God, how oft my ſoule
doth lift her ſelfe to thee,
As one in dungeon darke and deepe,
deſiring light to ſee.
Behold alſo how faine it would,
doe that might pleaſe thy will:
But cruell ſinne with his affects,
doe draw me backward ſtill.
Behold I doe not that I would,
as law of thine requires,
But I doe that I would not do,
contrary to my deſires.
Such is the working of the fiend,
ſuch be his wilie waies.
With luſt to ſet my heart on fire,
whereby my health decayes.
Such pleaſant baites laies he abroad,
with poiſoned hookes of ſinne,
And traines my ſenſes all thereto,

and

and drownes my ſoule therein,
But mercy is with thee my God,
for ſuch as mercy craue,
Among the which I humbly aske,
ſome mercy for to haue.
For light offence thy mercie ſmall,
may ſoone appeaſe thine ire:
But mine offences manifold,
thy mercy great deſire.
And ſith by mercy I muſt win
thy fauour and thy grace,
From my miſdeeds and ſinfull life,
with mercy turne thy face.

Another to the ſame purpoſe.

MY ſoule O God, doth now confeſſe
a wicked life long led in ſin:
And how the ſame to thee is knowne,
yer that my lips to ſpeake begin.
Such is the fruit ſuch is the tree,
with mercy Lord deliuer me.
Shall I, O Lord, for this deſpaire
of hope, of helpe, and health at laſt?
Or ſhall I thinke thou ſeekſt reuenge,
vpon my ſinfull life that's paſt?
No, no, my faith doth witneſs me,
thy bloud from ſinne hath ſet me free.

AMEN.

A Lamentation touching the *Follies and vanities of* our youth.

ALacke when I looke backe,
vpon my youth that's paſt,
And deepely ponder youths offence,
and youths reward at laſt:
With ſighs and ſobs I ſay:
O God I not deny,
My youth with folly hath deſeru'd,
with follie for to dy.
But yet if euer ſinfull man,
might mercy moue to ruth:
Good Lord with mercie doe forgiue
the follies of my youth.
In youth I rang'd the fields
where vices all did grow,
In youth (alas) I wanted grace,
ſuch vice to ouerthrow.
In youth what I thought ſweet,
moſt bitter now I finde.
Thus haue the follies of my youth,
with folly kept me blinde.
Yet as the Eagle caſts her bill,
whereby her age renu'th:
O Lord with mercie doe forgiue
the follies of my youth. *Amen.*

A Pſalme of reioycing for the *wonderfull loue of Chriſt, ratified by his meritorious death* and paſſion for our ſpirituall *redemption.*

LEt vs be glad and clap our hands,
with ioy our ſoules to fill,
For Chriſt hath paid the price of ſin,
with mercy and good will.
By his good will he fleſh became,
for ſinfull fleſhes ſake:
By his good will diſdained not,
moſt ſhamefull death to take.
By his good will his bloud was ſpilt,
his bodie all to rent:
By his good will to ſaue vs all,
he therewith was content.
By his good will death hath no power,
our ſinfull ſoules to kill,
For Chriſt hath paid the price of ſin,
with mercy and good will.
Since Chriſt ſo dearely loued vs,
let vs from ſinne refraine:
For Chriſt deſireth nothing els,
in lieu of all his paine,
And that we ſhould each other loue,
as he hath loy'd before;

So

So shall his loue abide in vs,
and dwell for euermore.
Let then our loue so dwell in him,
our wicked lusts to kill:
For Christ hath paid the price of sinne,
with mercy and good will. Amen.

A Prayer for the good estate of King IAMES.

THou God that guid'st both heauē & earth
on whom we all depend;
Preserue our King in perfect health,
and him from harme defend.
Conserue his life in peace to raigne,
augment his ioyes withall;
Increase his friends, maintaine his cause
and heare vs when we call.
So shall all we that faithfull be,
reioyce and praise thy name.
O God, O Christ, O holy Ghost;
giue eare and grant the same.

AMEN.

AN ADDITION

to the Treatise aforegoing, *annexed by the Author thereof.*

DISCOVRSING

of things which must come to passe before the day of *iudgement.*

Of things must passe before the iudgement day. Let vs therefore repent, watch, fast and pray.

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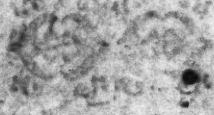


Of things must passe
before the iudgements day,
Let vs therefore
repent, watch and pray.

A Great bright throne was seene,
and in the same sat one,
Before whose face both heauen & earth
did tremble, shake, and grone.

2 And all both great and small,
whome death had kild before,
Were likewise seene before his face
that liues for euermore.

3 These bookes then opened were,
of euerie one was dead,
Who iudgement had as they desern'd,
as in those bookes was read.

4 The bookes which at that day,
shall opened be to all,
Shall haue our actions in this life,
thereby to stand or fall.

5 In this day shall the iust,
stand constant to endure,
Against those that afflicted them,
in this our life vnsure.

6 The wicked seeing this,
shall be surpriz'd with feare:
And call vnto the mountaines high,
to fall vpon them there.

7 To hide them from his face;
that sits in iudgement seat;
And from the indignation,
that this sweet Lambe doth threat.

8 O Lord, how great a day,
shall this be vnto vs?
Who can conceiue thy power of wrath
the same for to discusse?

9 Or who for very feare,
shall able be to say,
The greatnes of displeasure thine
which happen shall that day?

10 This day is day of thine,
whereof thy seruant said,
Thy zeale and fury should none spare,
reuengement should be paid.

11 This is that dreadfull day,
most dreadfull to beholde:

According

According to thy prophets words,
as they before haue told.

12 Behold, the day shall come,
a day of crueltie:
A day of indignation,
of wrath, and of furie.

13 Which day shall bring the earth,
into a wildernesse:
And crush in pieces the wicked sort,
for their euill trespasses.

14 Behold the day doth come,
the day of God almight:
A day of darknes, stormes and clouds,
most terrible to sight.

15 A day as neuer was,
nor neuer such shall be,
After this dreadfull stormie day
in all eternitie.

16 Good Lord what maruellous day,
shall this be to behold,
When wee shall see the children all,
of Adam yong and old,

Gathered together,
from parts of all the earth,
Before this fearefull Iudge to stand,
with faint and shiuering breath?

18 When as the sea and land,
shall yeeld that they long kept,
That is to say their bodies dead
which long in them haue slept.

19 Both heauen and hell also,
the soules shal now restore,
Which they possesse, to be vnite
to bodies euermore.

20 What maner day is this,
when as the heauens shall mourne?
When all the earth shall shake, & quai
and mountaines rent and torne.

21 When sunne shall lose his light,
the moone her light also,
The starres fall down, the seas & flow
forsake to ebbe and flowe.

22 When all the elements
shall quite dissolued be,
The earth with bloud clean ouerthrow
which euery eye shall see.

23 And all the world beside,
shall be on flaming fire,
So that the iust and Angels pure,
shall feare this day of ire?
24 Then shall appeare in skie
the signe of sonne of man,

d all the tribes vpon the earth,
ſhall ſee his comming than.

And in the clouds of heauen,
amid his Angels all,
ith power and might, and glory great,
he ſhall his Angels call,

Yea in a moment ſmall,
or twinkling of an eye:
al ſend tho forth with trumpets ſound
and with a mighty cry,

At midnight ſhall they paſſe,
to chuſe his choſen ſort. (world,
om heauen to earth throughout the
nto their great comfort.

Now he which as a lambe,
pon the croſſe was ſlaine,
all as a Lion come to iudge,
both vnto ioy and paine.

Behold our Lord ſhall come:
but who ſhall able be,
r to abide this comming day,
moſt fearefull then to ſee?
For at that very day,
he mighty mountaines great
all waſt and melt before his face,
through force of fiers heat.

31 Behold, our Lord shall come,
in fortitude and strength:
And as a storme of haile and wind,
shall ouerthrow, at length.

32 What euer thing that stands,
in passage of his way:
And as a rage of waters great,
shall make no stop nor stay.

33 Before whose blessed face,
shall burning fier run,
And vpon euery side of him,
a mighty tempest come.

34 This day vnto the iust,
a ioyfull day shall be:
But to the wicked reprobate,
eternall misery.

35 O heauenly King vouchsafe
for Christes sake thy Sonne:
We may be mindfull of this day,
with feare for that is done.

36 And giue vs grace henceforth,
our liues so to amend
As we among the chosen sort,
may praise thee without end.

FINIS.

A Christian confession of and to the Trinitie.

O Thou Almighty, omnipotent, and euerlasting God, the Father of heauen, I do beleeue, confesse, and acknowledge thee to bee the GOD of all power and might, yea the Almightie power it selfe, and to bee of nothing going before: neither made, created, nor begotten: but to bee a thing before all things, giuing beginning vnto euery thing, thy selfe without beginning and without ending.

2

O Thou Son of God, which art the worde of the Father, and

second person in Trinitie, doe I likewise beleeue, cõfesse, and acknowledge thee to be of the Father without beginning before all worlds, neither made, nor created, but begotten, and art equall with the Father in power, might, glorie, maiestie, and Deitie, and to bee as thy Father is, the fountaine and welspring of al wisdom, grace, and mercie.

3

O Thou God the Holy Ghost, & third person in Trinitie, which art with the Father & the Son the giuer of all cõfort, vertue & goodnesse: I doe also beleeue, confesse, & acknowledge thee to be of the Father, and of the Son, neither made, nor created, nor begotten, but frõ God the Father, & from God the Son proceeding, & equall with the Father, & the Son

with

without beginning of time, and without end, in like power, might glory, maiesty, and Deity as is the Father and the Sonne, all three in one, and one in three, one verie God euerlasting, not three Gods euerlasting, of one essence or being, euer perdurable or during, without measure, not changeable, almighty, of one substance, and in one nature simple.

4.

I Doe beleeue, confesse and acknowledge, each one of your persons to be equall to the other, in all manner of perfection; and each one person, to be omnipotent or almighty, and to bee one beginning of all things; and that togither you made and created all creatures, visible, and inuisible, spirituals and corporals; and that by almighty vertue, from the beginning of time, you three together did create (and that of no-

thing) the creature angellike and the worldly nature; and then you made man common to the first two natures: for man is of body corporall, and of soule spirituall.

5

ALso I doe beleeue, confesse, & acknowledge, that thou the Father art one other, and thou the Sonne art one other, and thou the H. Ghost art one other. For thou O Father, maiest not be the Sonne, nor the holy Ghost; nor thou O Sonne, maiest not be the Father nor the holy Ghost: nor thou, O Holie Ghost mayest not be the Father nor the Sonne: but to you three persons is one being, and one nature common, the which is the beginning of all things; and out of this beginning there is no beginning.

6 And

6

AND I beleeue, confesse, and acknowledge, that thou, O Father, art no greater nor of greater power than is the Sonne, nor than is the holy Ghost. For the vnitie of your diuine beeing is equall or alike together: for such as thou art, ô Father, such art thou O Sonne; and such art thou, O holy Ghost. And thus thou holy and blessed Trinitie art one God, the first beginning, without beginning, fountaine of all mercie, grace, goodnes and vertue, which by thy knowledge doest know all things present, and to bee hereafter.

7

AND further I do confesse, acknowledge and stedfastly beleeue, that thou, O Sonne of God art without beginning, coeternall with God the Father and with-

God the holy Ghost. And by the whole consent of you three in one and one in three, and by the ouer-shadowing of the H. Ghost, thou O holy and most blessed Sonne of God, didst enter into the wombe of the most vnspotted among women, the blessed virgin Marie, in whom was no blemish of sinne after the salutation of the Angel Gabriel, when shee had by the working of the holy Ghost, answered these words of meekness: Beholde and see, I am the handmaide of the Lord: be it vnto me according to thy word.

8

THus thou blessed Son of God, didst not forsake or leaue thy God-head; but didst take flesh or Manhead, of the blessed Virgin vnto thy God-head, beeing still perfect God with the Father in God-head, and perfect man also. In which Man-head thou wert

lesse than the Father, but yet equal with the father touching thy Deity or God-head: as after thy most blessed natiuitie thou didst proue in thy humanity to be perfect God.

9

FOR without any Teacher or Schoolemaister, thou haddest all perfect knowledge of Science and Learning. Thou changedst water into wine. Thou gauest sight to the man borne blinde. Thou openly sayedst to the Iewes & Pharisies, I which speak to you, am the beginning. Thou foddest many thousands of people with a few loaues of breade, and with a fewe fishes. The wind and sea obeyed, at thy commaundement. Thou raisedst Lazarus frō death vnto life; which was foure dayes dead, and stinking in his graue. In this, O God, and in manie moe excellent miracles, thou

didst shewe thy selfe to bee perfect God.

10.

AND also thou didst shew thy selfe to be perfect man for thou didst eate, drinke, and sleep, & so tookst increase of nature, as man doth: thou weptst thou fastedst; thou sufferedst all the miseries of man, sinne onely excepted.

11

YET also well pleased thee to fulfill, to perform, and to accomplish all the wordes and sayings of the holy Patriarches and Prophets, which they had vttered & spoken of thee long time before thou tookest our humane nature vppon thee. And so to fulfill the prophesies, thou sufferedst that thine humane nature should bee betrayed and taken, by the kissing

of

of thine vnkinde Disciple Iudas.

12

THou also sufferedst cruell persecutions of the Iewes: and after many punishments, they blasphemed thee, & cryed vpon Pilate to haue thee crucified; and so vnder Ponce Pilate thou didst suffer to be crucified, and vpon the Crosse didst die, touching thy humanity; and after wast thou taken down, buried and by the power and might of thy Deity descendedst into hell, according to the Scripture.

13

AND I beleeue (notwithstanding that thy sepulcher was made fast and sealed, and also watched and kept by certaine Souldiers thereunto appointed) that the third day, by thy Godhead or diuine power, thou didst

arise in thy humanity. And forty dayes after thou didst ascend into heauē, in the sight of men of Galile, and in faith vnto vs that bee: where thou dost remaine perfect GOD and perfect man, sitting on the right hand of the Father, from whence thou shalt come & iudge both the liuing & the dead. By the dead I vnderstand the body which is mortal, and by the liuing I vnderstand the soule which is spirituall and immortall.

AND also, I acknowledge, cōfesse, and stedfastly beleeue, that I shal, amōg all thy reasonable creatures, arise frō death to life, and with them shall stand & behold thy diuine maiesty face to face, thou sitting on the throne of thine eternall iudgement. And thine elect and those whom thou hast shewed mercie vpon, shal be seuered from the wicked repro-

bates

bates, as Lambes from Woolues: the saued fort vpō thy right hand, and the other vpon thy left; where we shall all receiue our last and final iudgement. The which iudgement, O Lord, I do most humbly beseech thee may bee vnto mee, not after my sinnes, and wickednesses; but according to thy great and vnspeakeable mercies.

Grant this, O thou most holy and blessed Father of heauen, which art with the Son, and with the holy Ghost, the worlds Creatour: and haue mercy vpon mee, haue mercy vpon me.

Grant this, O thou most holy and blessed Iesu, the only Son of God, the worlds Sauiour & Redeemer & haue mercy vpon mee, haue mercy vpon me.

Grant this, O thou most blessed and holy Ghost, which are together with the Father and the Son, the worlds comforter; and haue mercy vpon me; haue mercy vpon me.

and to the Trinity.

Grant this, O thou most holy, most blessed most gracious, and everlasting Trinitie, & haue mercie vpon mee, haue mercie vpon me, haue mercy vpon me, Amen.

Racholl

Racholl

¶ A Prayer for the Kings most excellent Maiesty.

Almightie and merciful God, Creator & gouernor of al things whose strength is euery where, & whose power is infinite, which as thou euer art omnipotent, and in all thy works most gratious & euer mer-uailous: so vnto vs thy poore ser-vants graunt we humbly beseech thee, that IAMES our gratious King, & next vnder thee here on earth our gouernor, may long liue and leade a healthfull, quiet and peaceable life. And if O Lord at anie time the wicked thorough malice shall conspire and gather them-

themselues togither against thee
& him thine anointed; we heart-
ly beseech thee either with spee
to conuert and turne their hearts
or ouerthrow their force, & brin
their deuises to nought. And a
though, O Lord, that we through
our manifold sins & wickednes-
ses, do not deserue to haue so goo
and so excellent a iewell to rul
and raign ouer vs: yet good Lord
we heartily praie thy diuine ma-
iestty to behold the great and vn
speakable miseries, which the los
of so precious a pearle may brin
vpon vs and our posteritie, and to
auert the same. This, O Lord,
we do humbly craue of thee, that
wee may long time enioie him:
or else that we who faithfully do
loue him, may with him be dissol-
ued, according to thy good
will and gratious plea-
sure, Amen.

A Prayer to be sayde of euerie true Christian before the receiuing of the holy COMMVNION.

MOst sweet louer of al mankinde, Lord and Sauiour Iesu, I humbly beseech thee for thy bitter passiō sake to remoue from me pride, enuie, and detraction, yea wrath, malice & impatiencie, and all other sicknesses & diseases of the soule. And plant good Lord, in my hart and mind true meeknesse, charity, patience, chastity, temperance and modesty, with all such other vertues, medicines and preseruatiues vnto the soule. And mortifie in me, good Lord, all vncleane motions, carnall desires, and inordi-

ordinate affectiõs: & reuiue in me the loue of vertues, & the perpetuall exercises thereof; so that in this time and at all times I maie worthily receiue this holy & blessed Sacrament, vnto thine honor and glorie, and my soules endless ioy and comfort.

O Lord, I know and doe confess here before thy diuine Maiestie, that I am vnworthy, and very much vnworthy, and most vnworthy, through my manifolde sinnes and wickednes, to lick thy crums that fal from thy table: but notwithstanding I know as well againe, and so doe I in heart and minde stedfastly beleeue, and the same do acknowledge in mouth & word, that thou my Lord God art omnipotent and Almighty, & so maiest by thy power infinite, if it so please thy maiestie, to make me worthy and acceptable to sit at thy table, and there to taste & feed of the most pure & heauenly viands: for thou alone, O Lord, maiest

maieſt and cauſt iuſtifie a ſinner,
and of a vile, foul, & filthy wretch
make a clean, white and pleaſant
perſon.

Therfore gracious Lord, I be-
ſeech thy worthy maieſty for thy
almighty power, which I firmly
and ſtedfaſtly beleeue; and for
thine infinite and endleſſe wiſ-
dome, which I boldly confeſſe;
and for thine excellent goodneſs
and truth, wherein I fully hope
and truſt: and for all this together
as one: frame me and make mee
worthy and acceptable vnto thy
godly preſence, & grant me for-
gineneſſe of al my ſinnes, and the
feruent flame of thy loue, that I
may now at this time receiue this
holy Sacrament with puritie of
hart and cleanneſs of conſcience,
with ſpiritual gladneſſe and hea-
uenly ioy.

O moſt mercifull Sauiour Ieſu,
I humbly beſeech thee, for this ho-
ly myſtery of thy bleſſed bodie
and bloud wherewith wee vn-
worthy

worthy wartches bee continua
ly fed, and daily washed, clean
ned, sanctified, and made holy
and so partakers of thy most hig
Diuinitie; grant me, Lord, an
giue me the precious garment
innocencie, with such furniture
other ornaments thereunto acco
ding, as best may please thy gr
cious goodness, wherwith I ma
(as in my wedding vesture) in
good and cleane conscience a
proach vnto thy presence; so th
this celestial and heauenly Sacr
ment receiued, may be vnto m
health and saluation of soule an
body, vnto life euerlasting Amen

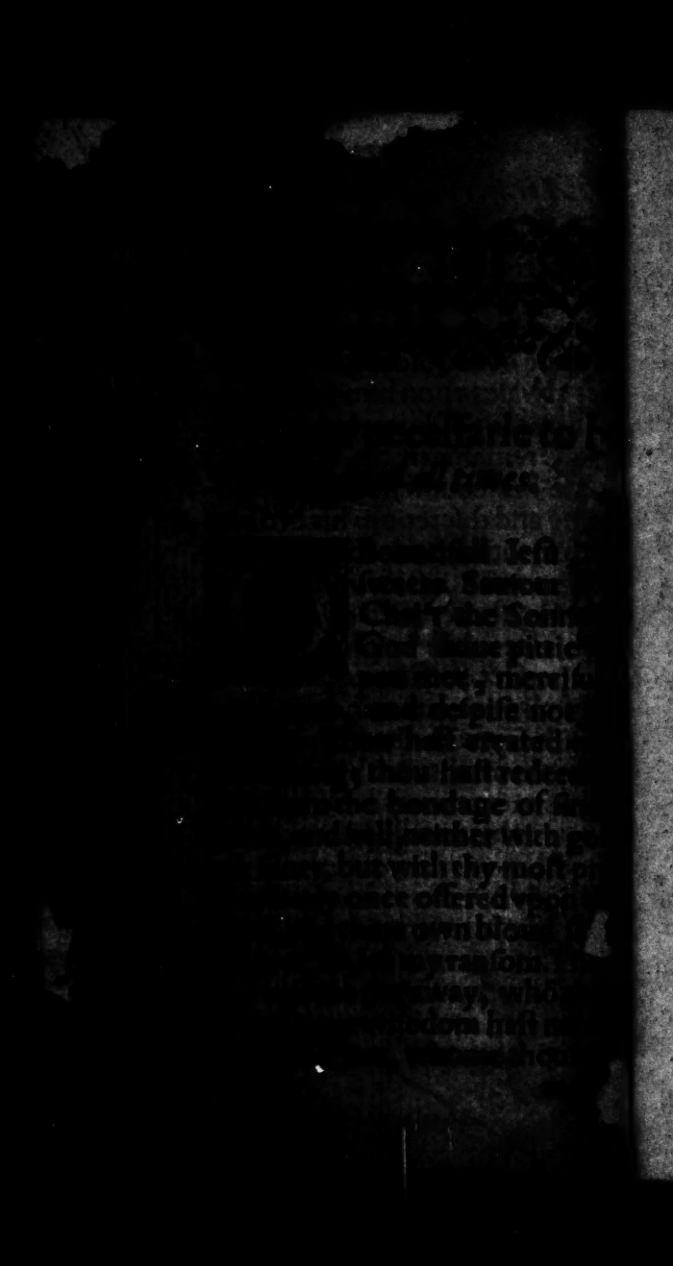
A Prayer to bee sayde of *euery true Christian, after the* receiuing of the holy *Communion.*

N moſt humble, moſt lowlie & moſt hearmanner, with moſt due reuerẽce I thank thee, good Lord moſt holy Father and euerlasting God, that by the boũty of thy merciful grace wouldeſt vouchsafe thus to refreſh & feed my ſoule through with the benefites of the death and paſsion of thy Sonne our Lord God, and Sauiour Iesu Christ. And I beſeech thine infinite goodneſſe, that this the Sacrament of thy death & paſsion, which

which I most vnworthy wre
haue now receiued, come ne
hereafter in iudgement and co
demnation vnto me for mine
merits, & deseruings: but rath
good Lord, it may come vnto t
profit, and comfort of my bo
& vnto the saluation of my
vnto the life euerlasting, Am

A godly Prayer to b
sayde before the preach-
ing of thy Word.

NEyther is hee
planteth, neither
that watereth,
thing at all, but th
O Lord, that giu
the increase. Increa
we beseech thee, the seed of t
word, and cause it to fructifie
hundred fold. Open our eies th
we may see the wonderful thin
contained in thy lawe: incli
our hearts to thy testimonies,

A prayer before a Sermon.

...to vanities. Euermore bee
...ur right hand, & perfect the
...k that thou hast begun amōg
...eare our most gratious *Iames*
...hine owns bosome, & set thine
...alwaies vpon him for good:
...e spirit of knowledge & ho-
...e remaine in his Ministers:
... his counsellors with wis-
...e and discretion: his Nobles
... fortitude and courage: his
...es with iustice and mercie:
...agistrates with diligence &
...fulness: his people with feare
... perfect obedience, that wee
... all with one minde and one
...uth say with the Prophet: He
...at is mighty hath done for
... great things, and holy
is his name, Amen.